CHRISTIAN REGISTER.

VOL. XXVI. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 20.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 15, 1847. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letter of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

REV. ZEPHANIAH WILLIS.

We learn from Mr. Pope's funeral discourse that Mr. Willis was born in Bridgewater, February, 1757. He entered Yale College in 1774, was graduated at Cambridge in 1778.

"He came to Kingston on Saturday, the 11th of March, 1780, sixty-seven years ago last Thursday, and sixty-seven years ago on this Sabbath day preached his first sermon to this parish, in a house standing very nearly on the site of this. The result of his preaching is a testimony to his worth, and to his influence as a preacher in those days, as well as to the ability of his hearers to appreciate sound and discriminating views of truth and duty, presented in a simple, but manly and vigorous style, and with few of the graces of elocution. The church records contain the following entry: "Kingston, May 8, 1780. At a meeting of the church, voted, unanimously, to give Mr. Zephaniah Willis a call to the work of the ministry in this place." This was the only parish whose pulpit he ever supplied; but he had preached by invitation of some of the neighboring ministers, previously to coming to Kingston.

A long time intervened before any other mention is made of his labors here. It is not difficult to assign for this a motive, which is to be traced on every page of his long and eventful life. In a natural self distrust always besetting him, he was anxious to allow the church additional time to become acquainted with himself, his views, and his abilities; and in his humility was unwilling rashly to undertake so onerous a work in so large a parish.

On the 7th of August, which was probably but a very short time after the acceptance of the call, it was voted by the church to appoint a committee, to confer with Mr. Willis, and conclude what neighboring churches to apply to for assistance at the ordination, and to write to those churches to request their assistance."

On the 18th of October, 1780, Mr. Willis was ordained "Pastor of the Church in Kingston," now the First Parish, to distinguish it from the other parishes since incorporated. Not an individual now lives among us, who was qualified to vote on the question of the call; and those who still remember the occasion of the ordination, "recur to it only as to a holiday of their childhood."

When ordained, he was but twenty-three years of age. If we bear in mind the trying circumstances of his education,—that he left College in August, 1778, and was ordained in October, 1780,—that he passed one year at least of the interval as a teacher, and nearly another year in preaching here and elsewhere, we shall be fully prepared to see some cause for the regret, so universally present to his mind, that he entered upon his ministry at so early a period of life.

* * * * *

I must speak very briefly, and in general terms only, of his ministry, to you the most interesting portion of his life, for sufficient data are not preserved to authorize a very minute sketch. "He did turn many from iniquity:"—let these words constitute a blessed history of the period!

In troubled times, which are mentioned among the records of the church, his good sense and great magnanimity triumphed over all common difficulties. The severest trial of his whole life, perhaps, occurred in 1802, previous to which time, to use his own words, "the town of Kingston had been remarkable for peace, unanimity and concord: but then there originated a great contention and bitter quarrel, which destroyed the peace and harmony of the town, and resulted in the formation of a new religious society."—This strife was waged so fiercely, that rather than encounter its bitterness, which he had little hope to assuage, Mr. Willis seriously entertained *the thought of withdrawing, with his family,* to a different kind of life; and actually purchased, after in vain seeking a more desirable location in another section of New England, a spot for his contemplated new home in a somewhat unsettled part of Maine.

* * * * *

In the years 1827–8, Mr. Willis passed through another trying scene. Circumstances seemed to some of his parishioners to require a change in the customary address of the Sabbath. Mr. Willis was then full seventy years of age, and had been settled upwards of forty-seven years! It is not needful for us to decide upon the propriety of a step, which was taken by men as upright and conscientious as ourselves, and in which he, who was most interested, heartily acquiesced.

The implied separation,—and it was hardly that,—was very painful to the pastor. It wrung his heart to the very centre, occasioning no little physical and mental suffering. It may have been pressed a little too suddenly, and somewhat prematurely. Yet he always, and from the first, acquiesced in its propriety, and said, that "one [himself] had better suffer for the parish than the parish for one;" but he also had quite a strong *desire to complete his half century*;—a desire, I am warranted in saying, never in any way communicated to the committee or the parish. To this his entire self-forgetfulness is the more striking, and shines the brighter; for had the desire been expressed aloud, it would undoubtedly have been decisive of delay.

It is proper to say, that there was no really growing dissatisfaction; and that he retained the esteem and the affection, with the respect and confidence of his people. But a whole generation had passed away since he was ordained, and the third was then following closely upon the second. The spirit of the times had greatly changed: modes of thought were different,—ways of address had greatly altered,—and the young, especially those who had not then learned to appreciate his worth, and to estimate his many good qualities, were not so interested as it was desirable they should be in the ministrations of the Sabbath. This appears not at all strange if we consider the radical transformations which were consequent upon the American Revolution, during the first half century. When he was plainly informed of the state of the case, the words already quoted gave sufficient evidence of his complete consecration to truth and goodness.

In the same spirit he subsequently acted. While the preliminary arrangements were being made for the ordination of his immediate successor, he attended the meetings of the committee, himself prepared the programme of the services, and assisted to the utmost the labors of his coadjutors. The charge which he gave on the occasion to the candidate, is related to have been "very appropriate, impressive, and truthful." All his intercourse with the three, who have successively stood by his side, was characterized by urbanity, and ever evinced the completest kindness of heart. No critic could be more lenient, no parishioner more ready to overlook and forgive, no counsellor more judicious, less officious, or more gentle. "Instead of that captious querulousness so often exhibited by the retired pastor toward his successor in office, it seemed to be Mr. Willis's first wish to remove all difficulties from his path; instead of hindering, he was always ready to co-operate in the plans devised for the benefit of the parish, and in place of fault-finding, he was ever disposed to bestow the praise, which was often illy deserved. That chair, now vacant, beneath this desk, his cherished seat, was first occupied thus on the Sunday succeeding Mr. Cole's ordination; and he continued there to take his place, how regularly and punctually you well remember, contrary to the oft-repeated solicitations of each of his successors in the pulpit. His object was to withdraw from observation, not to seek it.

* * * * *

I have spoken of Mr. Willis's separation from the parish, with qualification. The church and parish records contain no intimation of a desire to dismiss him from his office. It is therefore just to both parties to say, that his connection as Pastor was never impaired by any action, either of his own or of the parish. He relinquished the duties of his office, or some of them, but not the office, when another entered upon their performance. He died as he had lived *for more than sixty-six years*, the Minister of this Society. His successors were not settled as his colleagues, which in fact they were, because it was not desired they should bear the title.

He preached but a few times after relinquishing the more active duties of his office, and preferred to be retired,—"to be omitted in all arrangements requiring a public appearance." Yet he was willing, at great sacrifice of inclination, to do occasionally a work of love for any one in need. He last preached about the time of reaching his seventy-seventh year of life, in 1833. His last meeting with the Association, of which he was an honored member, was at my house, on the 20th of November, 1844. His last public religious service, was the baptism of my child, on the 7th of July, of the same year.

During his sole ministry, there were *one hundred and twenty admissions* to the church, *three hundred and twelve marriages*, and *three hundred and sixty-three baptisms;* during the same period, there were *seven hundred and eighty-six deaths*. These statements are taken from his own records in which he was proverbially accurate.

In the years 1829 and 1830, he was selected to represent the town in the Legislature; a very gratifying mark of attention, as it indicated the respect and confidence not only of his own parish but also of those who had seen fit to withdraw themselves for the formation of other societies. "And though he did not enter into the strife of debate, yet he was a watchful observer, and an intelligent and upright voter." Afterwards he lived in a loved retirement, but retained a hearty interest in all public affairs, and kept himself well acquainted with subjects of practical importance in town and state. He valued at a high rate the elective franchise, which he exercised with great eagerness until within a very few years. The last testimony of interest in the common weal of the country, was given by signing a remonstrance against any countenance of the war in Mexico.

For a year past, it was evident to himself and to others, that there was a gradual diminution of physical strength. He went abroad less often, and was contented to remain more inactive. It is nearly a year since he came, as he said, "to commune once more with the church." Quite recently he expressed a strong desire to go again to the meeting-house, and entertained some hope that he might do so. His mind latterly lost somewhat its power of concentration, although its faculties could not be said in other respects to be impaired. His illness, if his last days may be so termed, was very brief.

For a little more than a week previous to his death, he had been affected with a cold;—a form of indisposition of late years quite severe with him. He had just reached, on the 24th of February, his ninety-first year, the entrance upon which had been for some time regarded with hopeful anxiety. On the succeeding Saturday he prepared a note, to be read on the following day from this desk. It indicated in its handwriting the decrepitude of old age, and asked an interest in the petitions of this place, that the mercies of the Almighty might "still be manifest unto him, for his pardon and acceptance." On the Thursday following (the 4th inst.), he became much more unwell, and was compelled to yield to the wishes of his family, to consider himself an invalid, and to be treated accordingly. Throughout that day, and the succeeding night, no change was observed, except that he became a little more comfortable and less helpless. During Friday he failed gradually, and in the evening, when I last saw him in life, he had evidently but a few hours more to pass this side of heaven. Death was close at hand! He readily, nay, eagerly, embraced the opportunity to unite with the family once more in prayer. In the service, the hand that I clasped confirmed by its pressure the words of satisfaction subsequently expressed, and intimated thus his cordial responses to the petitions offered with him in his own and others' behalf. The night wore away without bringing much suffering, and was passed in perfect composure—"as comfortably as could be expected for a dying man," he said. He was scarcely sick, then—the sands were well nigh run out! His senses undimmed, speaking to a daughter but a few minutes before his latest breath, and with his fears of the physical anguish of dissolution—fears so often apprehended—unrealized, *at fifteen minutes past six o'clock, on the morning of the 6th of March, aged ninety years and ten days, he died, as he had lived,—in peace with God and man.*

We have passed rapidly over nearly a century, filled with stirring incidents, rich in deeds of goodness, and in plans for human welfare. How significant is the death of an individual who has lived so long! How rudely it sunders our connection with the past! How various the influences, which must have gone forth from a life lengthened full twenty years beyond the prescribed age of man! Thoughts neither to be expressed nor utterly controlled, crowd here for utterance. I look at the two extremes of such a long life, *birth—death:* what a space between them! It is not for us to open the record!—Who of men shall stand forth to pass judgment on such a career? Who can estimate the circumstances that commenced ninety years ago to fashion his character? Who therefore can measure the life, which, judging it by the duration of other men's lives, would seem to have been finished, and its work done, a score of years since?"

THE PURITANS.

BY THOMAS B. MACAULAY.

We would speak first of the Puritans, the most remarkable body of men perhaps, which the world has ever produced. The odious and ridiculous parts of their character lie on the surface. He that runs may read them; nor have there been wanting attentive and malicious observers to point them out. For many years after the Restoration, they were the theme of unmeasured invective and derision. They were exposed to the utmost licentiousness of the press and of the stage, at the time when the press and the stage were most licentious. They were not men of letters; they were as a body unpopular; they could not defend themselves; and the public would not take them under its protection.—They were therefore abandoned, without reserve, to the tender mercies of the satirists and dramatists. The ostentatious simplicity of their dress, their sour aspect, their nasal twang, their stiff posture, their long graces, their Hebrew names, the Scriptural phrases which they introduced on every occasion, their contempt of human learning, their detestation of polite amusements, were indeed fair game for the laughers. But it is not from the laughers alone that the philosophy of history is to be learnt. And he who approaches this subject should carefully guard against the influence of that potent ridicule, which has already misled so many excellent writers.

Those who rouse the people to resistance,—who directed their measures through a long series of eventful years,—who formed, out of the most unpromising materials, the finest army that Europe had ever seen,—who trampled down King, Church, and Aristocracy,—who, in the short intervals of domestic sedition and rebellion, made the name of England terrible to every nation on the face of the earth, were no vulgar fanatics. Most of their absurdities were mere external badges, like the signs of freemasonry, or the dresses of friars. We regret that these badges were not more attractive. We regret that a body, to whose courage and talents mankind has owed inestimable obligations, had not the lofty elegance which distinguished some of the adherents of Charles I., or the easy good-breeding for which the court of Charles II. was celebrated. But, if we must make our choice, we shall, like Bassanio in the play, turn from the specious caskets, which contain only the Death's head and the Fool's head, and fix our choice on the plain leaden chest which conceals the treasure.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognised no title to superiority but his favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away! On the rich and the eloquent, on nobles and priests, they looked down with contempt: for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged—on whose slightest action the Spirits of light and darkness looked with anxious interest—who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been rescued by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels, or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People, who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh, who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear.—Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world like Sir Artegale's iron man Talus with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier.

Such we believe to have been the character of the Puritans. We perceive the absurdity of their manners. We dislike the sullen gloom of their domestic habits. We acknowledge that the tone of their minds was often injured by straining after things too high for mortal reach. And we know that, in spite of their hatred of Popery, they too often fell into the worst vices of that bad system, intolerance and extravagant austerity,—that they had their anchorites and their crusades, their Dunstans and their De Montforts, their Dominics and their Escobars.—Yet, when all circumstances are taken into consideration, we do not hesitate to pronounce them a brave, a wise, an honest, and a useful body.

THE BARKER LIBRARY.

Interesting Memoirs and Documents relating to American Slavery, and the Glorious Struggle now making for Emancipation London: Chapman, Brothers, Newgate-street.

Amongst the most remarkable circumstances of our time is the number of men who rise out of the working classes to become teachers of the nation. Education has already produced this effect. Those whom we have been anxious to teach are becoming themselves teachers. This is a fact which points out to us that the seed cast into the soil of the public mind is already quickened, and that it will in a while produce fruits to astonish us. We shall be astonished at the rapidity with which the action of national information and reformation, after a certain point of the process, will go on.

Let us contemplate for a moment the fact now before us. Some years ago, Joseph Barker, of Leeds, was a common weaver there. But he got knowledge, and he took to spreading it. He had got a knack of putting weft and warp together, and he did the same by the yarn of knowledge as fast as it came into his possession. He made the shuttle of intelligence fly just as fast as the common shuttle used to do. He got used to steam power, and he was uneasy till he could apply steam power to the diffusion of ideas. He first began preaching, and still acquiring as he preached; he not only taught the people, but still went on teaching himself. He at length abandoned all sects, and their dogmas, and set up, as the Apostles did, as a preacher of simple Christianity, just as he could understand it himself out of the Bible. And to enable himself to understand it thoroughly, and not to take it at second-hand, he studied Hebrew and Greek, and thus read the Scriptures in their original tongues. Joseph Barker, by his plain, sound, honest intellect, and unaffected but genuine eloquence, soon produced very extensive effects. He brought many thousands to think and act with him. In Yorkshire, especially, and the Staffordshire Potteries, he drew great numbers to his way of thinking. Of course the more he endeavored to depend on the doctrines of the New Testament alone, the more he was denounced as a heretic; for it is one of the singularities of the day, that though we insist on every one believing *everything* in the Scriptures, we are violently offended if they attempt to preach everything they find in it. But these things did not move Joseph Barker. He was too much of a long-headed Yorkshireman to expect to escape what neither Christ nor his disciples ever could escape—carping and persecution—so he went on his way, teaching and practising common sense and love to everybody. In London, about two years ago, such was the feeling excited by his talent and his capacity for usefulness that a subscription was raised, and a steam-press—the great object of his ambition—presented to him.

That press is now working away at Wortley, near Leeds, and with what object? To produce a Library for the people, of Three Hundred Volumes of the most valuable of our standard authors in general literature, philosophy, religion, natural history, and science. These volumes are to cost to the purchaser—what? nine shillings? No, about *nine-pence a-piece*. Amongst them he proposes to have an improved version of the Bible with notes; a Dictionary of the Bible; a Common-place Book of the Bible, to enable people to see at once all that the Scriptures say on any particular subject; an Englishman's Greek Concordance of the New Testament, to enable every one to judge for himself as to the meaning of the Greek Testament, and to test the criticisms of preachers and theological writers; an English Concordance of the Bible; Lives of William Penn, John Wesley, Dr. Channing, Luther, Fenelon, Massillon, Saurin, Jeremy Taylor, Robert Robinson, etc., all their works, or selections from them. The works of Ramohun Roy, of William Law, Robert Hall of Tillotson, Barrow, and the best writers of the English Church; selections from the works of Malebranche, Locke, Bacon, Newton, Paley, John Hales; of Eaton, John Howe, Owen Feltham, William Dell; of Belsham, Carpenter, etc. Histories of the Church, of the Reformation, of Quakerism; a volume on Political Economy; a volume on domestic Economy; two or three volumes of anecdotes illustrating various branches of Christian truth; a volume on Health and Disease, and the Sanitary Improvement of the People; Natural History; Advice on the Pursuit of Knowledge, on the Formation of Character, on Marriage, on Parental Duties, and on Trade, etc. etc.

It will be seen that Joseph Barker is no bigot. He cares not out of what Churches or sects his writers are selected, so that they are good and honest men. The project for any man single-handed is stupendous; but when we contemplate it as the project of a man originally a working man, and still, though preaching diligently every week, disdaining to make a penny by the gospel, but depending on his printing-press for his support, it is one of the wonders of the age.

With the true feeling of a man who has had to experience the pursuit of knowledge under difficulties, Joseph Barker at once thinks how he can level these difficulties for others, and he determines to make knowledge cheap. He wants only to live simply, not to amass a fortune; he prefers to amass knowledge for his fellow workers in every quarter of the kingdom. The project is one of so noble, so important, so immensely important a kind, that it deserves the warmest support from all classes. Every man who desires the general education and elevation of the people should support it, and must, if he be consistent, support it. Every working man, that desires to elevate himself, and place within the reach of his family a library of general knowledge and the truest entertainment, should support it. Every Mechanics' Institution, Workingman's Book Association, and Co-operative League, should support this gigantic project of a working-man for the working-men. Every man who can estimate a great and generous feeling,—who would honor and animate a man who has devoted his life, talents, acquirements and energies to second the great efforts of the age for progress, and to supply that cheap literature which must ere long be supplied to the million, should subscribe to THE BARKER LIBRARY, which, for nine-pence per volume, would eventually furnish a library of *three hundred* volumes for *eleven or twelve pounds*.

It is proposed to issue a volume monthly, and in a while, if practicable, weekly. The first volume, now in our hands, is a well printed, neat book, bound in cloth, containing very interesting memoirs and documents relating to American Slavery. Success to the scheme.

[Howitt's Journal.

THE MASSACHUSETTS MILITIA.

The Annual Report of the Adjutant General is an interesting document, well worthy the attention of the Christian and philanthropist. From this report we learn that the number of enrolled Militia for 1846, amounts to 90,349 men, but there were actually under arms and inspected in May only 3979. There has been a falling off during the year of 550 men. Last year the number of companies was given as 106, this year as only 89, and of these 39 are in a depressed condition. These and other facts go to prove that "the present military system of our state is rapidly falling into decay." In reply to a circular sent by General Oliver to all the different captains asking for information as to the condition of their companies and the reason of the present state of things, no one reason is there constantly given than the state of public opinion. The Militia system is not popular. Public opinion and especially the philanthropic and religious sentiment of the community is opposed to it, and that notwithstanding the temporary excitement which might be supposed to be caused by the war.

The remarks of the Adjutant General are well deserving of attention.

"Upon the causes which have tended to produce the present depressed condition of our Militia, there is shown, in the above extracts, a great degree of unanimity. Public opinion, the expense of time and money required to sustain companies, the incompetency of too many officers, and some of high rank, to the position which they occupy,—the inadequacy of the State bounty to meet pecuniary outlay, and the entire absence of every degree of compulsion,—are the powerful and destructive elements of disease, that are fast wasting away the vital functions of the system, and urging it to rapid dissolution. Its life is feebleness and decripitude, and tends, with each year, to nearer and more certain decay; and I feel persauded that, unless Legislative wisdom shall speedily prescribe and administer some health-bringing medicine to the diseased system, death, at no very distant period, will render unnecessary all further anxiety and action, by removing the patient. In such case, the affairs of this office may be brought to a close, and the military property of the Commonwealth be confided to the custody of some other department of the government.

These causes, so well and so justly urged in the foregoing quotations, are inherent in the existing system. But any system of military service, will, I think, pass away before the advance of Christianity, the influence of a just and right education, of true morals, and of an enlarged and high-toned refinement. These, aided by success and permanency in industrial pursuits, such as the minds and the men of Massachusetts can devise and pursue, must eventually render all arms and all forceful appliances unnecessary. That such may, at the earliest period, be the condition of our Commonwealth, of our common country and of the world, is my own most sincere and ardent desire. As a man bound to promote the best destiny, and to toil for the highest good of man, I should be unjust to our common humanity, false to the great principles of right, a traitor to all moral obligations, did I not add my hopes and join my labors in accelerating the great blessing. My views are not hemmed in by the purposes or proceeds of an office, which may safely be closed when men's hearts shall be so nicely attuned to the just harmonies of their better nature and of all truth and right, as to forget all selfishness and to live in all love; when bad men shall forsake their badness, and join the good; when all the good shall be consolidated into one undivided, indivisible, impregnable and victorious array against sin, against all wrong and all injustice. Then all necessity for arms, then all war and the direful furies that follow in its wasting train—("the land is like the garden of Eden before them and behind them a desolate wilderness,")—then poverty, with all its heart-breaking, soul-killing crimes,—then intemperance,—then slavery,—then every form of hateful sin, will be driven from earth, to the dark regions whence they came, and to which may they speedily return. But, alas, that the good are weak and too neglectful of high duty; alas, that legislation is so little imbued with the lofty magnanimity of Christianity; alas, that the bad are too mighty,—and that views of nearer advantage eclipse the more distant, though surer rewards of right! These things render us still victims, however unwilling, of a resort to force, when all else is unavailing. The Legislature of Massachusetts must decide whether the time has arrived when it will be safe for the Commonwealth to make the experiment of removing the sword. As a lover of peace, I cannot object.

DELUSIONS RESPECTING WAR.

"Nothing," says Jeremy Bentham, "can be worse than the general feeling on the subject of war. The church, the state, the ruling few, the subject many, all seem in this case to have combined to patronize vice and crime in their widest sphere of evil. Dress a man in particular garments, call him by a particular name; and he shall have authority, on divers occasions, to commit every species of offence—to pillage, to murder, to destroy human felicity; and, for so doing, he shall be rewarded! The period will assuredly arrive, when better instructed generations will require all the evidence of history to credit, that in times deeming themselves enlightened, human beings should have been honored in the very proportion of the misery they caused and the mischiefs they perpetrated; that men there were, men deemed worthy of popular recompense, who for some small pecuniary retribution, hired themselves out to do any deeds of pillage, devastation and murder which might be demanded of them; and that such men-destroyers were marked out as the eminent and illustrious, as the worthy of laurels and monuments, of eloquence and poetry!"

POLITICS AND RELIGION.

A Christian has no right, any where or under any circumstances, to be any thing else than a Christian. He must ask about a political as well as about any other act, the question, Is it right or wrong? and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God at a caucus, as any where else. To prefer our own interests, or the interests of party, to that of our country, is treason against that country, and sin against God. And it matters not whether that treason be perpetrated with a ballot or with a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling." [Wayland.

CHRIST.

I look at Jesus as the image of what God *is*, and as a pattern of what man *may* be. If I want to know how God feels towards men in any particular circumstances, I ask how Christ felt towards men in such circumstances: or if I wish to know how God will act towards men in any particular case, I ask myself how Christ acted towards men in such cases. When I have learned how Christ felt and acted in any particular case, I have learned how God feels and acts in such cases; for Christ is the *image* of God. If any one should ask me whether God, from eternity, predestinated one portion of his creatures to everlasting life, and another to everlasting damnation,—if I were asked, whether God from eternity ordained what all men do, and yet punishes or rewards them for what they do,—I should ask, whether Christ ever acted in any such way, or whether he ever showed a disposition to act in such a way towards mankind. And when I find that Jesus was full of love,—that his love was without partiality or hypocrisy,—that he always acted towards men with the greatest affection and sincerity, manifesting a desire for the purity and blessedness of all mankind, I conclude that the doctrine of eternal, universal, unconditional predestination of some men to holiness and blessedness, and of others to sin and misery, must be a great error. The idea of Christ sitting down to determine, without regard to men's deservings, that some of the men and children among whom he lived should be good and happy, and that others of them should be bad and miserable, is out of all character. No one that is acquainted with Christ's character, could ever believe him capable of doing any such thing. For any one to charge the Messiah with such a deed, would be blasphemy. A deed so black was never laid to his charge by his bitterest and most reckless adversaries. It never appears to have entered into the minds of his adversaries, either while he lived, or after his death, to charge him with any such deed. And if the thought of preferring such a charge against him had ever suggested itself to his enemies, they could never have expected it to be believed by any that were acquainted with his character. Yet Christ is God's image,—he is the true, the exact, the express likeness or resemblance of God's character. And that which it would have been inconsistent with Christ's character to have done, it would be inconsistent with the character of God to do. If Christ could not have deliberately devoted men and children to sin and misery without regard to their deserts, it is impossible that God should ever have done so. If it would be blasphemy against Christ to charge him with such an awful deed, it is blasphemy against God, to charge such an awful deed on Him. The doctrine of eternal, unconditional, universal predestination, as taught in the Calvinistic creeds of the day, I conclude to be a false and blasphemous doctrine therefore.

If I wish to satisfy myself as to the feelings and conduct of God towards little children, I ask myself how Christ felt and acted towards little children. And as I never find any indication that Christ was ever angry with little children for the sin of their forefather Adam, I conclude that God is never angry with children for the sin of Adam, and that the doctrine that God makes little children answerable for the sin of Adam,—that he regards them as guilty, or makes them depraved, on account of it, and is angry with them for it, must be untrue. When I see Christ looking upon little children with the tenderest affection,—when I see him taking them in his arms and blessing them, and hear him saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God,"—Mark x. 14,—when I read that Jesus, when he would check the ambitious strife and jealousies of his disciples, and teach them a lesson of humility and love, "Called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,—Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven,"—Matt. xviii. 2-4,—when I see and read such things as these, and remember that Christ is the image of God, I conclude that the doctrines of sectarian theology about children being made answerable for Adam's transgression,—about little, helpless, new-born children being under God's wrath, and under sentence of eternal damnation,—about children being born in the image of the devil and of the brute, and being as full of sin as an egg is full of meat, and therefore unfit for heaven, and justly liable to eternal torments, cannot be true; and I reject them, and throw them away, as great and palpable and impossible falsehoods.

I reckon in the same way with respect to other subjects. I see Jesus ever ready to forgive a repenting or reclaimed transgressor,—I therefore conclude, that as Christ is God's image and representative, God must be always ready to forgive a reclaimed or converted sinner. I see Christ always ready to forgive a reclaimed offender without requiring satisfaction to his justice,—I therefore conclude that God is ever ready to forgive returning sinners, without requiring satisfaction to his justice.

When I look at Christ, I see him forward to acknowledge any manifestation of true piety or charity, whether in a Jew or a Samaritan, whether in one who belonged to the rich and reputable classes of society, or in one who belonged to the abject, down-fallen, out-cast classes of society,—whether it showed itself in the relief of a robbed and wounded neighbor, in the contribution of a few mites to the public treasury, or in the employment of a box of precious ointment in anointing his head, or in the washing of his feet with tears.

And when I see this, I conclude, that *God* is ever ready to acknowledge any manifestation of true piety or charity, whether he discovers it in Pagan, Jew, or Christian. I conclude, that God is no respector of persons, but that in every nation, and through all ages, God is well pleased with those who fear him and work righteousness—with those who love the truth and love mankind,—and that he will gather such, from the east and from the west, from the north and from the south, and place them with Abraham, with Isaac, and with Jacob, in his kingdom and glory for ever.

I see Jesus very patient and forbearing towards his disciples. Though they neither rightly understood his character nor his work,—though they were both slow to understand and slow to believe what he taught them,—though they made great mistakes both with respect to their notions and their conduct, yet he never turned them away from him, or treated them with harshness or with violence. He was the perfection of humility and condescension,—the perfection of gentleness and forbearance, of meekness and patience and love. He saw they were sincere,—that they had in them the roots or seeds of piety, and were desirous to be right; and that was enough. As Jesus was God's image, I conclude that God is thus gentle and patient, thus affectionate and forbearing, thus tender and condescending to his imperfect and erring people. I conclude that if men are sincerely desirous to know the truth,—to understand and do God's will, God will neither reject them nor deal harshly with them. I conclude, that though God will labor to conduct his people onward in knowledge and religion, and endeavor to make them perfect, he will never expect from them that which is beyond their powers, or blame them for not understanding all the mysteries of truth at once. I conclude that he will never offer them a great and ugly creed, or a frightful and mysterious confession, like the standards of theological orthodoxy so common among the sects, and tell them that if they cannot understand and believe them, or will not subscribe to them without understanding or believing them, he will have no fellowship with them. I conclude, in short, that if Jesus is God's real image,—if God be like Jesus,—he will deal gently and lovingly with his people,—that "Like as a Father pitieth his children, so the Lord will pity them that fear him"—Psalm ciii 13, that "He will feed his flock like a shepherd; will gather the lambs with his arm, and carry them in his bosom, and will gently lead those that are with young."—Isaiah xl. 11.

When I look at Christ, I find him very severe towards the hypocrites and hirelings of his day,—towards the great pretenders to sanctity, who, while they were covetous, and proud, and ambitious,—slaves to popular opinion, seeking honor one from another, oppressing the fatherless, devouring the substance of the widow,—were still making loud and long prayers, and paying tithe of mint, anise and cummin, and who, under pretence of instructing the people, took from them the key of knowledge, and by their traditions and inventions, made the law of God of none effect. He thundered forth his reprobation of this class of transgressors most terribly, and exposed their corruption and villainy without sparing. He appears to have regarded them as the most criminal and inexcusable of all persons, and to have considered them, beyond all others, the most sure of eternal damnation.

If Christ be the image of God,—if Christ be a fair representative, a correct likeness of God's character,—I conclude that God abhors hypocritical pretenders to peculiar sanctity above all the transgressors under heaven,—I conclude, that those men who cry out against their brethren, and call them heretics, blasphemers, infidels and madmen, because they happen not to agree with them in opinion, whilst they themselves lie, cheat, live by wicked trades, keep brothels and drunkeries, publish and advertise from week to week some of the filthiest of all publications, canvass for honor and power, and grasp after wealth with the most miserable eagerness,—I conclude, that those people who pretend to be peculiarly orthodox and holy, who observe days, say prayers in public, pay money to priests, make a loud outcry against all reformers, denouncing, abusing, and slandering them, while they themselves are lovers of pleasure, lovers of money, lovers of praise, lovers of themselves, and traitors to God, to Christ, to truth, and to their fellow men, are the most criminal and inexcusable of all sinners in the the eyes of God, and the most sure of eternal destruction.

But I look on Jesus not only as an image of what God *is*, but as the pattern of what we *may* be. I look on Christ both as a revelation of God's character, and a revelation of human duty. God reveals himself in Christ, that he may both let us see what he is, and bring us to be like him. I believe it is possible for men to be like God,—to be like him as Christ was like him. This is God's purpose, that we should be conformed to the image of his Son. That image of God in which God would have us to be anew created, is his image as exhibited in Jesus Christ. This image of God is the true religion, the true Christianity. It is this image alone that can make us pleasing or acceptable to God. Men are not pleasing or acceptable to God according to their feelings, or fancies,—according to their readiness to swallow creeds, or the correctness of their religious opinions,—but according to their likeness to the character of Christ. We are just so far like God, as we are like Jesus Christ. We are just so far religious, as we are like Christ. If our religion consists in such tempers and dispositions as made up the mind of Christ, and in such habits or ways of acting as made up Christ's life; our religion is of the right kind, and will secure to us the approbation of God. But if our religion consist in observing days, in saying prayers in public places, in wearing a particular kind of clothes, in hearing sermons, in attending meetings, in orthodox opinions, in slandering or persecuting our brethren, in trusting in what is called Christ's merits, or in relying on Christ's righteousness or sacrifice, it will avail us nothing. If we would be accepted of God, we must love the truth, and make it our endeavor both to learn it for ourselves, and to teach it to our fellow-men. We must love mankind, and make it our endeavor to do them good, both with respect to their bodies and their souls. We must love God, and we must show our love to him by laboring to promote the conversion of our neighbors, and the establishment of truth and righteousness, and by a willingness to suffer reproach and persecution for his sake. We must be gentle and patient; we must be humble and condescending; we must be loving and forbearing; we must be willing to serve God and to serve mankind at the risk of our earthly all,—we must be willing to live and to die, not for ourselves, but for the honor of God and his truth, and the welfare of the human race. [Joseph Barker.

THE FAST-DAY.

BY W. J. LINTON.

Famine is Lord of Ireland. Everyday brings us some new harrowing tale of misery, of desperate wretchedness and starvation. Every warm heart in England bleeds for the poor Irish. And the English-Irish government, so well-informed, so mighty in resources, appoints a Day of Fast.

Fellow countrymen! let us consider the meaning of this!

Is it to help the starving? One day's absolute fast through the length and breadth of the land! From the extravagance of palace consumption to the one spare meal of the half-fed laborer, much and little, everything for one day shall be given to the Needy. One day's food of England's seventeen millions will support a million of starving Irish for near a month. Is it not a grand and beneficent idea?

But the Fast does not mean this.

The Queen will not fast. Her Ministers (though they appoint a fast) will not fast. The Archbishops and Bishops will not fast. Neither will the Lord's nor the "Commons" fast. Neither noble nor wealthy will fast. The fast will be to them merely a change of diet. Less flesh: more fish. Nothing else! They will not fast.

The middle classes will not fast. Some thousands may in their churches and chapels "humble themselves" before Almighty God; but they will not fast. The merchant and shop

CHRISTIAN REGISTER.

BOSTON, MAY 15, 1847.

ANNIVERSARIES.

We last week referred to our anniversaries, and mention the matter this week merely to call attention to it. We know of no one subject of pressing interest which is likely to engage the attention of the Association. If important subjects or suggestions should occur to any of our brethren, we hope they will let us have them for the Register, that we may have time to think about them and be prepared to enter not blindly upon the discussions of Anniversary week.

OUR PROSPECTS AND MODES OF ACTION.

The more carefully we have studied into the character and circumstances of our denomination, the more entirely satisfied are we, that the great work of religious improvement, which we are to effect, is to be mainly by the free action of individual minds. Individuals, in heart belonging to us and sympathising with us in spirit, are scattered among all denominations, and by their free breath and Christian lives are doing a vast deal to liberalise the Theology or at least the religion of the country. Still these men and women do not in name belong to us and many of them hardly know us by name. But the good work is going on, and in many places the most effectual way to check its progress is to establish Unitarian societies, with the narrow sectarian modes of action which are often essential to their support. In many large towns, where there is the greatest approximation to our views and spirit, there would be the greatest difficulty in getting up a Unitarian Society, and there would be the least need of it. As it is the progress of a true, catholic spirit more than of a sect that we desire, we regard this state of things with more hopefulness, than we should the multiplication of societies bearing our name.

We believe in the progress of the world in Christian truth, and everywhere see evidence of it. We hope that the New York Evangelist will not fear that it has done some wicked thing, because we quote from it with approbation. If it should feel so, we will try to restore its equanimity by saying that it is not in all things sound in the faith even yet. But does not the following article, in its tone and the ground it assumes, sound as if it had come from one of our periodicals? While the Orthodox furnish such articles we may feel less anxiety about the enlargement of our sect.

PROGRESS OF THEOLOGY.

From an article, understood to be written by a theological professor, in the April No. of the Princeton Review, we select the following passage (page 184) as not unworthy of some particular attention:

"If the doctrine of this discourse be true—if it be so, as for the most part, we assuredly believe it is—that the philosophy which is unenlightened by revelation, is unavoidably erroneous and incapable of progress: that "the world by wisdom knew not God," and not knowing the central and supreme object in the universe, knows nothing else aright; if Christianity pours its light, as Dr. B. contends into all other, not excepting even the physical sciences, and corrects their aberrations; then there is one conclusion from all this that is irresistible. That Christianity which illuminates and rectifies every other science, cannot itself be corrected, improved, overruled, or in any manner modified, by such science. This, by the very supposition, except as it is regenerated and illuminated by this same Christianity, is ever vain and erratic. It walks in darkness and knows not at what it stumbles; or in the emphatic and reiterated phrase of Dr. B. it "knows nothing." This makes an end of all alleged improvements in theology and the science of interpreting scripture, by means of human speculation, discoveries in metaphysics, especially mental and moral philosophy, and more than all, by enthroning the human mind under the specious title of the Reason, over the Bible, with powers plenipotentiary to decide oracularly what it may, and may not teach. If the doctrine of the discourse under review is correct, all attempts to amend or perfect the obvious teachings of the Bible, by the supposed discoveries of human philosophy, are like attempts to illuminate the sun by rays shot up to it from the earth. It is essaying to illuminate that which gives light to all, and borrows it from none. Dr. B. justly says that religion, "renouncing, (at the reformation,) in part at least, the usurped dominion of metaphysics, had fallen back on God's facts in the Bible for the knowledge of God and things divine." We hope that these intruders into the hallowed precincts of divinity will never be permitted to resume this "usurped dominion," and that the boastful genius of innovation now glorying in its metaphysical astuteness, and now in its "common sense" simplicity and palpableness, will be speedily exorcised from the church; that we shall not soon be again annoyed with those vaunted improvements in theology, which have been the fruitful source of aggravated disorders and divisions, and have circulated the counterfeit fervors of artificial excitement, for true celestial fire, till the feverish fanaticism they kindled, has subsided into the chill of spiritual lethargy and death."

With all the respect and fraternal regard which we owe to our brethren at Princeton, and to the Review, which is their medium of communication with the public, we beg leave to say that the paragraph which we have thus cited exhibits a confusion of ideas quite extraordinary. To us it seems that there is some "human speculation" here, which might have been much improved if the writer had used a little discrimination, either in the form of "metaphysical astuteness," or in the form of "common sense simplicity and palpableness." Let us try to find out his meaning, as it exposes itself at the joints and hinges on which the whole paragraph seems to turn.

"That Christianity," quoth the reviewer, "which illuminates and rectifies every other science, cannot itself be corrected, improved, overruled, or in an, manner modified, by such science." True—unqualifiedly true. Christianity which is really such—Christianity as Christ and the inspiring Paraclete announced it—Christianity as the Scriptures record it—is simply and absolutely truth; and therefore, like all other truth, it stands a fixed thing in the universe, more fixed than the foundations of the earth, or the unchanging lights of heaven. For heaven and earth shall pass away; but that which is true, God himself cannot cause to be otherwise than true. The attempt to distinguish "the transient and the permanent in Christianity," and to separate the one from the other, belongs only to an infidel.

"This," the reviewer argues, "makes an end of all alleged improvements in theology and the science of interpreting Scripture, by means of human speculation," &c. What! An end of all improvements in theology! An end of all improvements in the science of interpreting Scripture! Because Christianity is incapable of being "corrected, improved, or overruled," does it follow that the Princeton gentlemen are incapable of making any proficiency in the science of theology—the science to which, in its various departments, they have severally devoted themselves, and for studying which as professors in a great school of theological science, they are paid some thousands of dollars annually from the treasury of the Old School Presbyterian Church? Because Christianity is incapable of improvement, does it follow that the Professor of Biblical Literature in the Princeton Seminary is incapable of going forward and making new attainments in the science of interpreting the Scriptures? In other words, does it follow that he is incapable of learning anything more than he knew at the beginning respecting those principles of language and of logic, those laws of human speech and of the human mind, on the application of which the right interpretation of the Scriptures, as of all other books, must always depend? The question is, whether if Christianity is perfect and absolute, the Princeton reviewers' knowledge of Christianity is necessarily perfect also? Whether if the Scriptures which contain the authentic record of Christianity are inspired and infallible, Dr. Alexander's lectures, and his son's critical expositions of Scripture are also inspired and infallible? Whether all that can be affirmed of the Scriptures, and of the great facts of Christianity, objectively considered, must also be affirmed of the Princeton theology subjectively considered?

Do these gentlemen hold that *all* theology is incapable of improvement? Or does this attribute of the completeness and absoluteness belong only to their own theology? Their theology differs somewhat, we believe, from the theology at Mercersburg which exists in the minds of Professors Nevin and Schaf. Is Prof. Schaf also incapable of making any new attainments? We hope not. What do they think of Andover theology as it was taught for thirty years by Dr. Woods? Could not that theology have been improved, at least in some slight particulars? Is Prof. Stuart's "science of interpreting Scripture" as perfect as the Scripture itself? the general mind."

How is it at Auburn, or at Walnut Hills? Are the professors at those seats of theological science as perfect as they are at Princeton? There is theology also in Connecticut. That which Dr. Tyler teaches at East Windsor, and that which Dr. Taylor teaches at Yale College—are they both so perfect that they cannot be improved? What does this reviewer mean by scouting the idea of "improvements in theology and the science of interpreting Scripture?"

The science of astronomy is a different thing from the stars; it is the knowledge which men have gained and accumulated by observing and studying the stars. So if there is any such thing as a *science* of Christian theology, it must needs be not the infallible Scripture itself, but a science acquired from the Scripture by reading and study. If there is any such thing as a "science of interpreting Scripture," it must be simply and entirely a human science; (for none will pretend that the science of interpreting Scripture is itself a part of Scripture;) and being such, it must of course be capable of progress till the human mind shall have perfectly mastered, and perfectly applied to the actual interpretation of Scripture, all those principles of language and of thought by which the true meaning of such writings is to be ascertained. If the Princeton professors have carried the science of sacred hermeneutics up to that point of perfection, then all we have to say is, that doubtless they are the men, and we devoutly hope they will put that science of theirs into a book, and so see to it that the absolute wisdom with which they have been gifted in that department does not die with them.

Surely there have been, in past ages, some "improvements in theology and the science of interpreting Scripture." We have no room here for the illustration of this thought; but we would respectfully ask the Princeton Reviewers to tell us whether the theology of the divines in the Westminster Assembly was not, as a science, somewhat more advanced than the theology of the Fathers in the second century? Whether there is not the same sense of progress in passing from Justin Martyr to Calvin, or from Ignatius to Dr. Chalmers? Did not Luther and Melancthon in their day make some improvements in theology? Did not Calvin, in his turn, improve upon Luther? And is not Turretin in some points a little more accurate than Calvin? In the science of interpreting Scripture, we will not ask whether Stuart on the Apocalypse has made any advance from the Millenarianism of Papias; but we may ask whether Professor Hodge has not some better notion of proof-texts than the elder President Edwards had. And if there has been progress in past ages, how are we quite certain that there can be none in ages to come, or even in this age of ours!

There is much more that might be said, but this will suffice for the present.

JOHN AUGUSTUS.

We find in The Prisoner's Friend an abstract of a speech made by John Augustus, at a recent meeting for Prison Reform in Lynn. With the Prisoner's Friend, we heartily say, "would that we had more such men as John Augustus." Such men are the richest ornaments, as they are the most steadfast pillars of society. Who can measure the amount of good, which they may effect? When we think of them, all sectarian feelings die away within us, and we find ourselves, like them, belonging to all denominations.

"Mr. Augustus said that he was placed wholly in a new position, viz: that of a public speaker. He had received an invitation to be present, but he never made speeches. He didn't want to be a speech maker. He had no time to make speeches, he did n't know how, and he had neither time nor inclination to learn. He was a worker. He belonged to all of the reform Societies. He belonged to the Washingtonian, the Anti-Slavery, Moral Reform, all others of a similar nature. He was as willing that the Rum-seller should go to Prison as that the wife and the children of the drunkard should go to the Alms House. But he did n't want any of them to go, either the Rum-seller or his victims. Mr. Augustus said that he not only belonged to all the Reform Societies, but he belonged to all denominations, the Methodist, Universalist, Baptist, Unitarian, and all; but he had long since done with sectarianism. He had been engaged for the last six years in saving men and women. He had n't earned a cent for four years. He had met with a great amount of opposition; he had been called a fanatic, and a fool, and been accused of upholding crime. He formerly belonged to the old Temperance Society, and worked with Deacon Grant. But when the Washingtonian car came along he sprung into that. It was at this time, (if I understood him correctly,) the idea flashed across his mind of saving men. He worked a whole year saving men, before he dared to speak to a woman. He went to Jail one day to see a man that he was trying to save, and he there saw a woman who asked him why he could n't save her. This was rather a hard question, and one that puzzled him some. He came to the conclusion that he would save the next one that was brought up, which he did. He was bound for her, and saved her, and she has since become one of the most efficient members of the Martha Washington Society. He has been bail for 582 since 1841. He had a paper containing the names of those that he had been bound for, (which he exhibited at full length) measuring 16 feet.

The amount for which he has been held, is *upwards* of $38,000. He has been bound for persons who have committed every bailable crime, and but two have forfeited their bonds; the one a man who became frightened and came back again; the other a woman who would have come back if she had not been afraid to. She was told that if she came back she would be put into Prison. These are the only two that have ever given him any trouble, out of the 582. Now, said Mr. Augustus, if you should endorse the notes of 582 of the best men in your midst, would you not lose by more than two? We understood him to say that he had paid, for the last six years, for fines, $1,300, which he obtained, by going from store to store, and from merchant to merchant. Among the number that he had bailed, and saved from going to Prison, were 10 or 12 *little boys*. We understood Mr. Augustus to state that he had saved the city and country seven thousand dollars, which they otherwise would have been obliged to pay for cost of courts, sending the criminal to South Boston, &c. He also related several anecdotes which were exceedingly interesting, but which cannot be reported in this already lengthy report. The manner of Mr. Augustus is straightforward, unaffected and manly. He displayed no egotism in the relation of the above, but spoke as one who was conscious of having done nothing but his duty, and what every other man might have done as well. He appears to be a perfectly free, independent, *honest man*, and it would be impossible to report what he says, so that it would have the same effect upon the reader as upon the hearer, as the manner and the spirit would be wanting. Would that we had more such men as John Augustus."

THE CHRISTIAN OBSERVATORY.

MAY, 1847.

Of the fifteen articles in this number, no less than seven are aimed against Unitarians. Several of them, as, for example, the letter to Rev. Charles Beecher, The Bible, the word of God, and the Review of Mrs. Dana's Letters, are of such a character that we have little reason to find fault with. But the notices of Dr. Howe and of President Everett's Resignation, are hardly such as should find a place in a Christian Journal.

President Everett may resign and we fear will But we do not believe that the Observatory has any authority but the wildest hearsay evidence, for the assertions, which it makes.

THE MASSACHUSETTS CONVENTION.

We copy from the Observatory the following article.

"The time for the meeting of this body of Congregational ministers draws nigh. It has become a very disagreeable affair from the contested elections of preachers. The Unitarians, being less than a third of the ministers in the state, claim to do one-half of the preaching. They are always present in great force at the convention, while most of the Orthodox ministers show their zeal for the truth by attending some of the numerous meetings which are held at that time. The reason why the Unitarians feel so much livelier interest in the convention is obvious. Their faith in their religion, and their confidence in the validity of their ministerial character, are not so strong but that they would gladly help them out. Hence their extreme anxiety to procure from men of acknowledged Orthodoxy some sort of endorsement on their commission as Christian ministers. Hence their inconsistent eagerness to exchange pulpits with men whom they profess to regard as idolaters. To be thus accredited, they would gladly cling to the convention, though there might not be the slightest hope of again electing a preacher of their own sort. The evangelical minister, on the contrary, being amply satisfied that he is a true minister of Christ, and bishop of the flock of God, would not thank all the rationalists in the land to endorse his commission. Were they to offer it in due form, it could afford him nothing of the felicity which a Unitarian seems to feel when he can obtain any acknowledgment of the kind from Orthodox brethren.

We are not ill-natured enough to wish to deprive them of such felicity, if it could be conferred without a sacrifice of principle. But they are right in their view of the matter. To vote for them to moderate the Convention and preach before it, is to own them as servants of Christ. It is affording "aid and comfort" to the enemies of our King, the enemies of his atoning cross and divine crown. It is becoming accessory to the eternal ruin of any who may thus be encouraged to follow them as spiritual guides. No faithful minister of Christ can do it, if he obeys the inspired precepts of Paul concerning such as preach "another gospel," and of John as to such as bring not the true doctrine of salvation.

We are more conservative of truth and comfortable feeling, than of customs, however comely and old. We hope that the next convention will abolish the annual sermon, leaving it to each division to take such order as it may like for preaching within its own circle, and for the collection of funds for that sacred charity, the relief of the desolate widows and orphans of deceased brethren."

The following sweet morsel is from the New England Puritan.

"THE CONVENTION SERMON."

Messrs. Editors:—To the argument that the discontinuance of this Sermon, by an Orthodox vote, will be bigotry and intolerance, we object, that the reverse is true. The intolerance is in maintaining it; not in giving it up. For the known impression of it now is, that it is merely a "crumb of comfort,"—a *liberal* slice cut off from the goodly loaf of Orthodoxy, whereby to cheer the fainting hearts of our Unitarian friends. Now this, we should think, is really, to them, *intolerable toleration*. They have, or ought to have, too high spirit to endure it. Practically, it makes them mere mendicants at the door of our annually opened Bethlehem. They know it is *three* parts endurance, to *one* part of right. Is it not intolerance to maintain such a "beggarly account" with them? More *fraternal*, it seems to us it would be, to give them freely all this *terra media*. They know, and we know, the ground is really ours. Their place in it, if asserted by majority, would be that of mere sufferance. We the hosts—they the guests. The connection, we all know, is not fraternity, but *literal conventionalism*. Men of their elevation of feeling and high notions of courtesy and self-respect, cannot, as it seems to us, find any very grateful friendliness in it.

They are entitled to a pride of character, which will not brook such miserly amenities. They are able to stand alone. If not, they are *able to fall*. So, we think, we are. If they wish to hear the "idolatrous Orthodox" preach, our sanctuaries will welcome them. If we wish to hear *how* Christ is denied, theirs are open to us. Is it not *true* to go, in individual sincerity, and hear what, and when, we want to hear? Is it *toleration*—or something else—to make our Pentecost betray us into the speech of Ashdod? The two sons of Adam had better not bring their offerings to the same altar, at the same time. One *will* offer the streaming blood of the Lamb. The other despises it all, save the gatherings of *his own husbandry*,—the beautiful, fragrant fruits *his own hand hath reared*. It is not well to bring such diverse offerings to the same altar. Anger may be kindled—the countenance be made to fall.

Let us then, with true manliness and Christian friendliness, undo this bond—preach our own sermons, (are we not able?) and give room to others to preach theirs: be *so* liberal, and *so* tolerant, as not to take *two* out of every *three* appeals from them, to the charitable ear of the clerical republic.

As to the "funds," have we not now access to seats of righteous judgment? They will render RIGHT to whom right is due. CLAUDE.

We have two or three times stated the leading facts in this case, but no notice has been taken of them. We will once more repeat them, hoping that the Puritan and Observatory will correct us if we are wrong, and, if we are right, will set the true facts of the case before their readers.

The Massachusetts Convention is now a charitable Association of Ministers, meeting annually in order to take up a collection for the poor widows of Congregational ministers. Does it offend the consciences of our Orthodox brethren to meet us on the common ground of Congregationalism, for a purpose like this, purely charitable? If so, how can they meet us and hear us speak, at the meetings of the Bible Society? What difference of principle is there in the two cases?

But there is a large fund, in the hands of Trustees, a majority of whom are Unitarians, for the benefit of the poor widows of Congregational Ministers. Three quarters of this fund have been contributed by Unitarians, and three quarters of the proceeds are, by these Unitarian Trustees, given to poor Orthodox widows. Now if our Orthodox friends cannot meet Unitarian Ministers for the charitable purpose of assisting the poor widows of Congregational ministers, because, so doing, they recognise us as Christian ministers, they surely cannot consent to share this fund with the poor widows of Unitarian Ministers, since this cannot be done without acknowledging them to be the widows of Christian ministers. The principle involved in the two cases, is the same. What then will they do? Give up our money or their own scruples?

We have copied the articles as we find them in the Observatory and Puritan, but have no idea that they meet the views of the Orthodox clergy as a body. There are indeed many among them whom we both honor and love, and with whom we esteem it a privilege to be on terms of friendship. But we have no sort of desire to procure from them "an endorsement of our commission as Christian Ministers." We hold that from a higher authority, and have not the slightest questioning or misgiving as to its validity. We only wish, in this matter, to hold these men of delicate consciences, who cannot meet in the same Church with us for a charitable purpose—we only wish to hold them to their own convictions and to have them thoroughly consistent. If they are true, let them carry out their principles, at whatever cost, and conscientiously refuse to receive from Unitarian hands or to share with Unitarian widows and orphans, funds which they cannot conscientiously unite with Unitarians in raising or distributing. If they cannot do the one, neither can they permit the other without passively acknowledging Unitarians to be Christian Ministers. Forty-five thousand dollars, the part equitably belonging to the Unitarians, and the only one that conscientious men would allow, if the fund is to be divided, will make a very handsome provision for the widows of poor clergymen among us, and will be more than an equivalent for all the honor and hospitality that we get from our annual meeting.

TOWN SCHOOLS.—VENTILATION.—MUSIC.

We have just been reading with much interest reports of the School Committee in Keene, N. H., Charlestown and New Bedford, Mass. They all give encouraging accounts of progress, and are all, as well written documents, honorable to those who drew them up. It is encouraging to witness the interest with which this most important matter is now regarded. "The fact," as stated in the Keene report, "that nineteen twentieths of our population receive, in these institutions, their whole education for life, is a powerful argument to make them as good as they may be." By the way, we were struck with the smallness of the school appropriations in Keene, less than 1500 dollars, while in Milton, Mass., a town of about 1500 inhabitants the appropriation last year was 2000 dollars, and this year, is, we believe, 2,300.

The New Bedford Report, gives a particular account of the examinations at the High School—very thorough and very important. The town committees cannot be too faithful in this part of the duty assigned to them. How happens it that there is yet no high school in Charlestown? Both the Keene and Charlestown Reports speak of the importance of ventilation and of music, the latter important, the former essential to the well-being of our schools.

"Your Committee," says the Keene report, "regret to say, that some of the school-houses in the town are not yet in a fit state for the comfort and convenience of either teachers or scholars. The seats are in some cases little better than stocks for the tender limbs of childhood. The system of ventilation also is, very unfortunately for the health and soundness of youthful lungs, founded on the principle that *carbon*, and not *oxygen*, is the element of life in the atmosphere. So grave a philosophical error works very badly in practice, and cannot too soon be discarded."

"The subject of ventilation," says the Charlestown report, "has occupied the attention of a Committee in the City of Boston the past year, who have reported upon the subject, which report has been accepted, and its recommendations carried out. We should be glad to make extracts from a large portion of it, but will only insert here the following:

'Children confined in the atmosphere of such Schools, soon lose the ruddy and cheerful complexions of perfect health which belong to youth, and acquire the sallow and depressed countenances which might reasonably be expected in overworked factory operatives, or the tenants of apartments unvisited by the sun and air. We noticed in many faces, also, particularly towards the close of school session, a feverish flush, so bright that it might easily deceive an inexperienced eye, and be mistaken for a healthy bloom. Alas! it was only a transient and ineffectual effort of nature to produce, by *overaction*, those salutary changes, which she really wanted the *power* to accomplish.

'The grave consequences of a long continued exposure to an atmosphere but a little below the standard of natural purity, although not immediately incompatible with life, can hardly be overstated. These effects are often so insidious in their approach, as hardly to attract notice; they are more necessary to be provided against in advance.

'It has already been shown, that healthy blood is essential to the proper action of every organ in the body, and that the healthy condition of the blood, and even life itself, depend entirely upon the act of respiration; that, to breathe air deprived of its oxygen, or containing any thing which prevents the necessary changes in the blood, is to breathe disease and death. And yet, with all these facts staring us in the face, habit has reconciled us to practices which would otherwise be noxious and disgusting. We instinctively shun approach to the dirty, the squalid, the diseased, nor use a garment that may have been worn by another; we open sewers for matters that offend the sight and smell, and contaminate the air; we carefully remove impurities from what we eat and drink, filter turbid water, and fastidiously avoid drinking from a cup that may have been pressed to the lips even of a friend. On the other hand, we resort to places of assembly, and draw into our mouths air loaded with effluvia from the lungs and skin and clothing of every individual in a promiscuous crowd; exhalations which are offensive to a certain extent from the most cleanly individuals; but when rising from a living mass of skin and lungs in all stages of evaporation, and prevented by the walls and ceiling from escaping, they are, in the highest degree deleterious and loathsome.'"

"The introduction of Vocal Music," says the Keene report, "into several of our schools, the present year, has been attended, on the whole, we think, with beneficial results. As a physical exercise, to develop and discipline the powers of the voice, it is worthy of attention. But as a means of softening the boisterous spirit of youth, and refining its noble impulses, it deserves a far higher rank. The rod and ferule would find less occupation in school government, if the gentle, but powerful influence of Music were more often employed. The moral effects, too, of singing are almost immeasurable upon national character. It is by the simple ditties of our school children, that the purest sentiments of patriotism and virtue may be deeply rooted in the general mind."

"Your Committee (Charlestown) cannot close this Report, without renewing the suggestions made in the Report of the Board of Trustees, in April, 1846, relative to the introduction of Music into our Grammar Schools, and urging upon the citizens, some attention to this subject. We think, that 'little need be said to convince all reflecting and rational minds of the power, the eloquence, and beneficial influences' of this beautiful science. Public opinion in other places in our vicinity, is decidedly in favor of its practice, and there, it is cheerfully supported by the citizens; the expense cannot, we think, make it objectionable in this city. Like reading or spelling, wherever practicable, singing should form one of the daily exercises of the school; it helps to animate the minds of both teachers and pupils—to restore harmony, and impart vigor to the whole routine of school exercises—it is an incentive to harmony and order, and combines the happiest and purest moral influences. We cordially approve of it, and cheerfully recommend its practice in our Schools. It serves to discipline the mind; it is a valuable attainment; a fine accomplishment; and its influence upon social happiness—the moral and devotional feelings, are worthy the high consideration which the subject justly merits."

These considerations we would commend to all our readers.

SHALL THE POOR HAVE THE GOSPEL PREACHED UNTO THEM AMONG US? OR MUST THEY BE SENT OFF TO FORM A CLASS BY THEMSELVES?

Such is the question which naturally arises in the mind of the thoughtful person who enters one of the magnificent piles now so commonly erected by the professed followers of him who "had not where to lay his head." And it is an important question for all who assume to be disciples of the meek and lowly Jesus; for under the prevailing fashion the poor will be effectually shut out, and none but the wealthiest be enabled to attend on the regular ministration of the sanctuary. The extravagant style of the edifice so increases the expense to the worshipper, that the poor and middle classes even, can ill afford the tax, and consequently they will be obliged to retire as often as a new church is erected. "But where is the ministry at large and its chapels," say the advocates of this system of involving a parish in a burdensome debt? Far be it from us to disparage the ministry at large. It is a noble enterprise, and with its present efficient clergymen we may look for increased usefulness in its proper sphere. Its mission is to seek out such as have no stated place of worship—to go out into the highways and byeways of this extensive city, and bring in the maimed, the halt, and the blind; the bodily and and spiritually diseased, and to open to them the way of salvation. Its devoted ministry find enough on their hands in fulfilling this their duty, without coming to the doors of the long established sanctuaries, and laboring to induce those who are unable to secure a seat within them, to their more humble places of worship. Old associations cling around the altar where pious parents have led the infant steps, or it may be that the hand of death has been laid heavily upon them, and he who has ever been their spiritual guide and counsellor, has so woven himself about their hearts by the balm of consolation which he has poured into their wounded spirits, that the thoughts of separation is painful, in the highest degree, and therefore we find them, by the exercise of the strictest economy in some other relation, retaining a place before the new altar, which they can ill afford to sustain. It is important that all classes should unite together in the worship of the one true God. But how can it be expected that a young man with limited means is to support a seat at the expense of $10,—or $20 a year? Much is said of the habits of young men in not frequenting the house of worship, but when the expense bears so large a proportion to the limited salaries which many of them receive, can it be wondered at that they are not found in large numbers as regular attendants on worship? would you ask them to go to the free chapels? Why not give evidence of your willingness to worship in a plain and humble edifice? Know ye not also that "ye have the poor with you always?" and that it is not sufficient to build them chapels, but you must welcome them to your own altar, for your own good. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to those that love him? But ye have despised the poor." "But if ye have respect to persons, ye commit sin."

The most exemplary church members are often found among those who have not an abundance of this world's goods. By their fruits we know that they are his disciples. How then shall we dare to exclude them from our churches? How shall we dare to exclude them from fellowship with those who meet around the table of our Lord and Master? And yet this has been done. In a Society in this city, it has been decided that no male has a right to act as a member of the church *unless he owns a pew*. This the proprietors of the meeting house have declared by a vote at a meeting held for the purpose, which vote was introduced by the pastor into a meeting of the brethren of the church, and an individual who had been a member of the church for six years was thus summarily deprived of his rights. Now we ask what is the design of the religion we profess? Shall the poor have the gospel preached unto them? Not many months ago the writer listened to an address by a gentleman before the Sunday School connected with one of the free chapels. He said that they should be grateful to those who had built the chapel for their use—who had provided them with preaching *as good* as they themselves had. Would it not have been better for that person to have taken some poor neighbor by the hand and brought him to his own place of worship, giving him a seat in his own pew—asked not his gratitude, but rather said thus "in the kingdom of God all men are brethren, I know that God is no respector of persons, let us therefore hand in hand seek the face of the Lord." I could go on to speak of the increased influence of a clergyman over a promiscuous audience, composed of rich and poor, employer and employed and the various classes of community, but I have already taken up too much room. Let us consider then, brethren, whether the poor have gospel preached to them as was intended by him who brought life and immortality to light.

A.

[In the above remarks there surely is a great deal of truth, and the subject well deserves to be considered. We do not object to beautiful churches, but we do object to any kind of churches which are too expensive for people of moderate circumstances to attend, and which, therefore, bring the rich together, and separate them in the worship of God from their poorer brethren. It is not in accordance with the spirit of the gospel, nor favorable to the piety of either the exclusive or the excluded. If rich men are willing, as they are in many cases, to contribute generously for the purpose of building a magnificent church, may it not be done in such a way as to lessen the price of pews to their less fortunate brethren, so that there may be a supply of cheap pews for those who cannot afford expensive ones? And where the annual expenses of a society are very great, may they not by voluntary subscriptions, be graduated in such a way as to bear lightly on the less prosperous parts of the congregation?]

For the Register.

ANONYMOUS LETTER.

Of the various modes of ridding themselves of their ministers which people adopt at the present day, there is one to which the Christian, the gentleman or the man will never resort—the writing of anonymous letters. Though all men are liable to fall, there are still some actions forming such a disgusting compound of meanness, cant and criminality, that every honorable man feels that under no conceivable circumstances could he be guilty of them.

Why is it that the faithful minister will give a moment's thought to one of these stabs in the dark? I respect his scruples and sympathise with his wounded feeling; but I think, that, when he submits to be thus driven from the even tenor of his way, he betrays an *amiable* weakness indeed, but still a weakness. He must be aware, that the ill-will of certain individuals is far better evidence of his usefulness than their favor could be. The statistical information afforded by a late number of this journal must satisfy him, that there is at least one of "the Johnson family" in every parish; and may he not consider himself fortunate, if the extent of that individual's depredations upon his peace and comfort be occasionally an anonymous letter? What if that distinguished personage should threaten, that he and his friends would leave the Society? Would not the wise and judicious divine rejoice, that, through his exertions, the tide was swelling and the scum was floating away?

Let the conscientious minister then, who has received one of these irresponsible communications, complaining of the common-place matter of his discourses, of the dulness of his delivery, of this or that intellectual or physical disability, of his adoption of, or refusal to sanction, the measures of this or that party or clique, and winding off after the most approved fashion, by stating, that, in the writer's humble opinion, his usefulness in his present situation is at an end—let the minister, I say, commit the precious document to those flames, which are a fitting emblem of the malice which burns in the heart of its author; and let him reflect, (if unfortunately his sensibilities are too acute to "bear the whips and scorns of time" with equanimity) that an anonymous letter is synonymous with cowardice—and that its motto is, full license to insult and falsify.

A LAYMAN.

For the Register.

NEW YORK CORRESPONDENCE.

NEW YORK, May 11, 1847.

DEAR SIR,—Before proceeding further with my main purpose in this correspondence, which is to portray the New York Pulpit, it may be well to recur to the ground already gone over.

An attempt has been made in certain quarters to produce the impression that these letters have originated in personal hostility to Dr. Spring, and that they were designed to gratify personal and private malice. They have been designated as an *attack upon Dr. Spring*, &c. &c. I understand this *ruse de guerre*. The design is to escape from the truth,—truth which is most unpleasant to the Orthodox school at all times; and it is a capital contrivance for that purpose to send forth the idea that Crito is somebody who has a pique against Dr. Spring, or his Church, or both, and is giving vent to his vengeance in this Correspondence with the Christian Register.

That no simple minded person may be misled by this trick of the adversary, or have his attention diverted from the true issue in controversy, it seems proper for me to say that towards Dr. Spring personally I never had an unpleasant or unfriendly feeling. My intercourse with that gentleman, though not frequent, has been uniformly and entirely friendly, and to me agreeable. The same is true of my relations to the members of the Brick Church. In no single instance have I ever had an unkind word or feeling with any of its members; and if there is an individual in it who is on unfriendly terms with me I am not aware of it.

My comments upon Dr. Spring's ministry have been made in no unfriendly spirit toward that gentleman or his Church. I have aimed, as in the outset of these articles I promised to do, candidly and freely to show what appeared to me the peculiar and great defects of that system of religious instruction, which Dr. S. imparts to his people, and I have done this without in any instance calling in question the motives or the personal integrity of the preacher. My controversy is wholly with that system, not with the minister, who is, I doubt not, sincere in his belief and advocacy of it. If there are persons who cannot distinguish between a review of a clergyman's preaching and an attack upon his person, much as I may pity, I see not how I can help them.

But this correspondence is not only an *attack*—it is a Unitarian attack upon Dr. Spring. The writer is a Unitarian, trying Dr. S. by Unitarian standards, comparing and contrasting the moral character and influence of Dr S. and the Brick Church, with that of the Unitarian system. It may be well enough to remind the readers of this correspondence, that Crito informed them in his first letter that he was and always had been connected with the Orthodox. He has no Unitarian interest to build up. He has not intended to contrast Orthodoxy and Unitarianism, but Orthodoxy and the Bible, as any one can see by recurring to the letters. The New York Observer is not to evade the force of truth by calling it a Unitarian attack. The truth is, this correspondence commenced and has continued without any advice, "aid or comfort," from the Unitarians: it contains, as it proposes, the views and feelings of an individual who has from childhood been in the Presbyterian Church, and who of late years has deeply felt the defects of the Calvinistic system and his want of something better. That is the whole truth about these letters. Unitarianism has had nothing to do with them, and is in no sense or degree responsible for them. They have been sent for publication to the Boston Register simply because I supposed its columns were open to free discussion, while the Presbyterian papers are not. I make this explanation, not because I am at all alarmed at being called a Unitarian, but because I do not choose that that denomination shall be charged with my doings; and because I wish it known that some Presbyterians take the liberty of thinking for themselves.

And now, since these letters have been pronounced personal and calumnies, especially by the N. Y. Observer, I must request the reader to cast his eye back upon what I have said about Dr. Spring's preaching and the spirit in which my remarks have been made, and let them detect if they can the malice or calumny of which I am accused. I have said that the system of religion preached in the Brick Church has great defects, as it strikes my mind. That it fails to present God to the heart in the warm and winning and cheering attractiveness with which the Bible invests the Deity; and that instead, it does present a cold, austere and unsympathising Being to our love. Now I truly believe Dr. S. does fail most lamentably to give his hearers right views of the Deity. But what then? Is it slanderous to think and say so? Then we are brought back again to the old idea of the infallibility of the priest, and the wickedness of private judgment.

I did say that I do not think the Brick Church people obtain symmetrical views of the law of God from Dr. Spring's preaching. And in this way I accounted for the fact that there appeared to be a disposition to wink at some wrong things, and loudly condemn others not half so bad. Does any body pretend this is not true? Is it not true that there are in the membership of that Church covetous, purse-proud, haughty men, men who live by operations in Wall street which ought to shame an honest man; but who are never called to account for their conduct before the session, while others for offences really less serious and hateful are summarily excluded? The N. Y. Observer knows this is so. Many others know it equally well. Nothing is more notorious than the fact that in most of the Churches in New York there is a class of men who have grown rich, or otherwise become important, and even leading Church members, whose conduct in many respects is a bye-word among fair minded men; who are scorned in business and other circles, and are justly considered a reproach to the Church, by what are called people of the world; and yet these same men are courted and often placed in official stations in the Church, while, if some poor fellow-member should be caught tipsy, or seen dancing, that would be an offence calling for instant discipline. Now I will just say, what the Observer very well knows to be true, that it is very commonly believed in New York that a fair proportion at least of the men I refer to, have their pews and their place at the Communion Table in Dr. Spring's Church. It is ridiculous to pretend ignorance of this fact. Well, I referred to this, in a former letter, and attempted to account for it, which I did in the most charitable way, viz: by supposing that the moral theory was wrong and distorted as commonly preached in that and kindred Churches. I supposed this was the mildest account of the matter that could be given, and am still of that opinion. If this be not the true reason, then we are obliged to say that this Church with its eyes open, tolerates gross and habitual sin in its members.

But perhaps the Observer thinks the wickedness of Crito was in asserting that there are any such cases of misconduct. Will the Observer dare deny that such characters as I have specified maintain their standing in the Brick Church, and in other kindred Churches?

But I objected further to Dr. Spring's preaching, that it did not make strong, effectual and persevering appeals to the sympathies of his people in behalf of the poor, the needy, the vicious, the criminal, &c., and as a natural consequence that his people were not duly awake to the great and pressing wants and woes of the million. I certainly believe this statement to be true and temperately expressed. I can see no wrong, no slander, in uttering the opinion. Certainly I did not think of such a thing as reflecting upon Dr. Spring or his people, but upon the system of belief in which he and they were trained, and which in my judgment fails to reach and awaken the tender and kind affections. And yet this seems to be the "head and front of my offending." It is this which has called out the wrath of the New York Observer in an article which breathes the very spirit of the Inquisition and crackles and burns like the flames around Servetus. Let me beg my readers to look at that article and say if I could produce a more striking proof of the malignity of Calvinism. The gall of bitterness itself cannot be more bitter. Let us be thankful that its power to injure is not equal to the will.

Upon a review of all that I have said, I see nothing to take back or extenuate. I am rather surprised that I have been able to speak with so much moderation and kindness of evils so great and mischievous. And let me tell the New York Observer that no amount of foul and fierce abuse will make me falter in my purpose. I am more than ever impressed with the magnitude of the evils I am exposing and shall spare no pains to unveil them. The fluttering thus far shows the bird is hit, and I hail the encouraging omen as evidence that I am not laboring in vain.

The Observer undertakes to give Crito's history. That if true would be no answer to his arguments or his facts, and certainly not the gospel way of reclaiming a wanderer. But the Observer's history is as false as his theology, and no better tempered. Crito's mother, thank heaven, is not the Brick Church. She never fed, educated, or excommunicated him: and the only claim of Crito upon her is his claim for gratitude for showing with a forbearing spirit her need of a larger charity and a better faith; a claim which he does not despair of seeing acknowledged when it comes to be well understood that honest reproof is better than parasitical flattery.

Truly yours, CRITO.

At a regular meeting of the Plymouth and Bay Association on the 20th ult. the Moderator and Scribe with the Rev. Mr. Briggs, were chosen a Committee to draw up, and forward for publication to the Christian Register and the Christian World, resolutions expressive of their respect and regard for the memory of the late Rev. Zepaniah Willis.

The following are the resolutions prepared in accordance with the above vote.

Resolved: That in the death of Rev. Zephaniah Willis—for many years the old

Moderator, and enabled to discharge its duties with so much dignity and honor to himself—and so much to the satisfaction and gratification of his brethren.

Resolved: That amongst the pleasant reminiscences, associated with the character and life of the deceased, none occur to the mind with more vividness, than the kind and cordial manner, with which he greeted and welcomed his friends—and strangers even—at his hospitable mansion. Of no minister could it be said with more truth—that he was "given to hospitality"—"a lover of good men"—cheerfully and liberally "distributing to the necessity of saints"—"without partiality, and without hypocrisy."

Resolved: That the influence resulting from his uniform kindness of heart—his following steadily the steps of the Master by "going about doing good,"—"and speaking the truth in love"—qualified him in no small degree for an acceptable and useful ministry.

Resolved: That the sympathy of this Association be communicated to the family of the deceased—with the assurance of the deep interest they have taken in their late bereavement—and their earnest prayer for the support and consolation of that God who has graciously proclaimed himself the Father of the fatherless—and the hope of the orphan."

JAMES KENDALL,
JOSIAH MOORE,
GEO. W. BRIGGS.

We feel a little self reproach in publishing the following card, from which it appears that not a cent has been contributed to the funds of the Norfolk County Bible Society by any Unitarian or Episcopal Congregation.

The Treasurer of the Norfolk County Bible Society, for the information of the Societies in the County, that *have* contributed, and for the information of those that have *not*, publishes the following receipts of money, during the past conventional year, viz:

Jan. 8, 1847.	From the Cong. Society under the united pastoral care of Rev. Messrs. Fiske and James, of Wrentham—with instructions,	$25 00
April 13.	Subscriptions in Braintree,	20 50
	Village Ch. Dorchester, with instruc.,	30 00
	From Rev. Dr. Codman's Soc.,	79 25
	A Friend,	1 00
April 20.	Rev. Mr. Peabody's Society, East Randolph,	38 00
April 28.	Dr. Hitchcock's Soc. Randolph,	29 00
" 29.	Society in Medway, Rev. Mr. Sanford—partly for Life Members and partly for "Slaves' Bible Fund,"	56 00
From Cong. Soc. Foxboro', per Rev. Mr. Poor,		28 39
From all other Societies,		00 00
	Total,	$307 14

SAMUEL B. BABCOCK, Treasurer.

$30,00 constitutes a Life Member.
$150.00 " " Director.

The Treasurer solicits the forwarding of contributions, in season to prepare his annual account *before* the Annual Meeting.

S. B. BABCOCK.

Dedham, Mass.

THE DUDLEIAN LECTURE was delivered on Wednesday afternoon by the Rev. Wm. H. Furness of Philadelphia from Deut. xxx: 14—"But the word is very nigh unto thee" &c. The subject assigned was "Natural Religion." The sermon was designed to show that religion of nature was taught in the Gospel of Christ: and that we must learn from Christ what are the truths of Natural religion. We learn that the discourse was original, evidently the result of much thought, and pervaded by a beautiful sentiment. The audience was unusually large.

For the Register.

OBITUARY.

CAPT. BILLINGS SMITH.

Died at East Lexington, of consumption, May 3d. Capt. Billings Smith, aged 50 years.

In the death of Mr. Smith, the community at large, and especially the family and intimate friends of the deceased, have sustained an irreparable loss; and, while we deeply sympathize with the bereaved family in this hour of their affliction, we cannot wholly forget the many sad hearts, made so by the thought of the many occasions, in which his presence will no longer gladden the hearts, and direct the efforts of those, with whom he has been accustomed to mingle. By his death, the cause of Temperance has lost an able, firm, and consistent advocate; and those, who listened to his last appeal in its behalf, will ever gratefully recall to mind the earnest manner, in which, with his even then feeble voice and emaciated frame, he pleaded for its success and entreated for it the sympathy of this community. The religious Society, also, with which he had been accustomed to worship, and in the formation of which he took an active part, and which to the time of his death received his cheerful and liberal support, has sustained a loss, that will be the more keenly felt, as his fellow-worshippers witness hereafter his vacant seat in the house God, and cease to hear his voice of encouragement and the expression of his earnest desire for the welfare of the little flock, gathered by the lamented *Follen*. The writer of this tribute to his memory, will ever remember the many occasions, on which they have counselled together on the many subjects in which they have felt a kindred interest. But whilst the ways of God seem to us dark and mysterious, in taking away those whom we love, and while we sympatize with those, on whom this afflictive bereavement falls most severely, we cannot but adopt the following beautiful lines, which we borrow from another, as the utterance of our sincere emotions.

"Oh! who would wake the sleeper up,
To walk earth's weary round once more,
Or wish the drop from sorrow's cup
To renew the pangs and pains he bore?

Far rather, in his lowly bed
Let his frail ashes moulder on,
Since his free spirit is not dead,
But to an endless life hath gone."

East Lexington, May 5th, 1847. s.

MISCELLANEOUS ITEMS.

SUMMARY. Dr. John Cullen Warren has been elected President of the Boston Natural History Society. He succeeds the late Amos Binney, Esq.—The Governor has nominated Chas. E. Forbes, Esq., of Northampton as Judge of the Court of Common Pleas, in place of Judge Colby who resigns on 1st of July.—*Another Battle and another Victory.* The force under Gen. Scott had a battle with the Mexican army under Santa Anna at Sierra Gorda, on the road from Vera Cruz to Mexico, 18th ult. The Mexicans were defeated. Loss on each side about the same. Gen. Shields was severely if not mortally wounded. Some 5000 Mexican prisoners were taken—Santa Anna's carriage, with $70,000, &c., &c. The battle resembled all other like bloody and inhuman contests: and there was an abundance of the *peculiar* glories of war to crown the fight and show what savages men can make themselves.—Tuspan, a Mexican sea-port has been captured after a severe contest, by the Naval force under Com. Perry.—The religious anniversaries commenced in New York city on Sunday evening.—The Rockport quarries are to furnish the granite for the reservoirs &c. of the Boston water works.—Capt. De Kay cannot get the Macedonian loaded at New York: and has asked the Boston Relief Committee to load her with food for Ireland.

SIXTEEN DAYS LATER FROM ENGLAND.—The Caledonia arrived on Thursday, 6th inst., 8 A. M., sixteen days from Liverpool. The state of affairs in Ireland is somewhat improved, though great distress still continues. For example; the state of the city of Cork is described, in some of the English papers, as appalling. Small pox has been superadded to the sufferings of the already fever stricken population. The Police has become reduced by sickness and resignation, to half its usual proper number; and the consequence is, that the force is unequal to the duty hitherto performed of burying the dead. Dead bodies, ten at a time, are left with the Police, to be buried; and the men are constantly engaged in obtaining coffins.

The accounts of O'Connell's health were very unsatisfactory.—The proceedings of Parliament since the last steamer have been unimportant.—The New York packet Rochester was lost on the 18th ult., between Dublin and Wexford. Crew and passengers saved. The R. was bound home.—Emigration from Ireland was still going on to a great extent, both from Liverpool and Dublin direct.—From the continent there is no new intelligence of importance.

HORRORS OF WAR. We give part of a letter from an officer in the navy. Pity that some of his feelings cannot prevail among the war makers. By the way, here is another instance of testimony rather adverse to the notion which prevailed before the commencement of hostilities, of the perfidy and treachery of the Mexicans. The writer of this letter strolled into the city of Vera Cruz, whilst the surrender was going on.

Save our little party, not an American was to be seen—we were literally alone in an enemy's city. We were the first of our countrymen who had entered Vera Cruz. I know not what came over me—whether it was the spirit of adventure, or a wild and inexcusable recklessness, or both—I suddenly left my party to "take care of themselves," and turning a corner, proceeded entirely *alone* through the winding and half deserted streets. The secret dread which I had experienced, on first passing the gate way, was gone, and I went rambling over the whole town, solitary and unarmed. On I went, where the buildings torn in pieces, the pavements blown up, and the pieces of bomb shells lying about, told the effect of these dreadful missiles—on, where the black *jalousies*, overhanging the thoroughfares, presented an excellent lurking place for the assassin, and still unharmed.

Never had I beheld such destruction of property. Scarcely a house did I pass that did not show some great rent made by the bursting of our bomb shells. At almost every house at which I passed to examine the destruction occasioned by these dreadful messengers of death, some one of the family (if the house did not happen to be deserted) would come to the door, and, inviting me to enter, point out their property destroyed, and with a pitiful sigh exclaim—"*La bomba!—La bomba!*" [the bomb!—the bomb!] My heart ached for the poor creatures.

During my peregrinations, I came to a lofty and noble mansion, in which a terrible bomb had exploded, and laid the whole front of the house in ruins. While I was examining the awful havoc created, a beautiful girl of some seventeen came to the door and invited me into the house. She pointed to the furniture of the mansion torn into fragments, and the piles of rubbish lying around, and informed me with her beautiful eyes filled with tears, that the bomb had destroyed her father, mother, brother, and two little sisters, and that she was now left in the world alone! O war! war! who can tell thy horrors? Who can picture thy deformities?

During the afternoon I visited the hospital.—Here lay upon truckle beds the mangled creatures who had been wounded during the bombartment. In one corner was a poor, decripid, bed ridden woman, her head white with the sorrows of seventy years. One of her withered arms had been blown off by a fragment of a shell. In another place might be seen mangled creatures of both sexes, bruised and disfigured by the falling of their houses, and bursting of the shells. On the stone floor lay a little child in a complete state of nudity, with one of its poor legs cut off just above the knee! The apartment was filled with flies, that seemed to delight in the agonies of the miserable creatures over whom they hovered, and the moans were heart-rending.

I went about from cot to cot, and attempted to condole with the sufferers, by whom I was invariably greeted with a kind smile. Not even this abode of wretchedness had been exempt from the cursed scourge of war. A bomb had descended through the roof, and after landing on the floor exploded, sending some twenty already mangled wretches to "the sleep that knows no waking."

In the course of the afternoon the army took possession of the city of Vera Cruz, and the streets were thronged with our troops. After visiting every thing worthy of note, at sunset I returned on board, having received a lesson in the horrors of war which I shall not soon forget.

THE JAMESTOWN. In regard to this ship on her mission of mercy, we have collected the following items: all for which we now have room.

She left Boston on Sunday morning, the 28th of March, at 9 o'clock, and anchored at the outer Harbor of Cork on Monday, the 12th April, at 3 1-2 P. M., after a somewhat boisterous passage of 15 days and 2 1-2 hours, allowing for the difference in the longitude. Crossing the Banks she was several times in the vicinity of ice, during a dense fog, as indicated by the thermometer, but saw nothing. The ship, though laden 3 1-2 feet deeper than in a man-of-war, performed admirably and is as easy as can be, and steers like a pilot-boat; all well on board; the ship will go along side of her Majesty's dock-yard to discharge her cargo.

At five o'clock, the Jamestown having cast anchor at Haulbowlin, the Cove deputation arrived on board, and were severally introduced to Captain Forbes, who received them in the kindest and warmest manner.

Mr. Millett, J. P., then read the following address:

"*To R. B. Forbes, Esq., Commander of the American Sloop of War Jamestown.*

SIR:—We, the inhabitants of the town and island of Cove, hasten to address you on your arrival in our harbor, to express our sincere and lively gratitude to the great American people, for their generous sympathy and assistance in the present afflicting condition of our unhappy country.

The cry of Irish suffering has gone across the waters of the Atlantic, and has been promptly and nobly responded so by the kindly hearts of America.

Deeply are we indebted to the good citizens of the State of Massachusetts, whose thoughtful and active benevolence furnished the large supply of food entrusted to your charge: to yourself, Sir, for so promptly and humanely volunteering your valuable services, and, at the call of charity, resigning for a season the repose and engagements of your happy home: and to the General Government, for so liberally placing at the disposal of the benevolent donors a national vessel, to convey this most welcome cargo to our famishing people.

Filled with sorrow and dismay at the calamitous condition of a large portion of our population, it is, indeed, most consoling and gratifying to us to receive such kindly and substantial evidences of sympathy from a country which we look up to with so much respect and admiration, and to know that the thousands who are now hastening from our shores are going to a land where they may calculate on a warm and hospitable reception, and where industry and integrity are sure of their reward.

Honor to the citizens of Massachusetts—may they long enjoy the freedom and prosperity by which they are surrounded.

We will ever cherish a grateful recollection of their generous solicitude for Ireland in her hour of trial and suffering.

ROBERT HARE, Chairman."

Captain Forbes, at the conclusion of the reading of the address, said he was a man of very few words, and that he always committed his thoughts to writing. The gallant commander then read the following reply seemingly much affected:—

"*To the Hon. Robert Hare, Chairman, &c., and Gentlemen comprising the Cove Deputation.*

UNITED STATES SHIP JAMESTOWN,
COVE, April 13, 1847.

SIR:—Your esteemed and highly flattering address, of this date, has just been handed to me by Mr. George Scott; and I regret that the duty of replying in suitable terms should have fallen on one so entirely unable, by any adequate expressions, to transmit to you the feelings under which I drop anchor at Cove. The sympathy created in America is of no ordinary character; and the small token of relief accompanying me, and the further cargoes on the way from the same source, convey but in faint language the prevailing sentiment of Americans. I hope to have an opportunity more fully to attemp to express to you what I feel; and, in the meantime, have the honor to be, for yourself and the citizens of Cove,

Most obediently and faithfully your servant,
R. B. FORBES, Commander."

Captain Forbes subsequently, at the request of several of the deputation, read from his journal, the origin and progress of the collection of subscriptions in Boston, and the "loaning" of the Jamestown by Congress.

Father Mathew received the following letter from a resident of Boston, introducing Captain Forbes.

"BOSTON, U. S. A., March 27, 1847.

DEAR SIR:—This will introduce to you the commander of the United States UNARMED ship, the Jamestown, Robert B. Forbes, Esq., who has nobly volunteered his services to convey to your shores a cargo of provisions, for the relief of the destitute.

It affords me great pleasure to make this philanthropic countryman of ours known to one who is personally known to me, and to millions in both hemispheres, as one of the greatest benefactors of his race. In Mr. Forbes, you will find one of nature's nobles, who, leaving the endearments of home at this boisterous season, crosses the ocean to imitate HIS and our SAVIOR—to feed the hungry, and raise the desponding. To you, my excellent friend, I cordially commend him, hoping, at no distant day, to grasp your hand, and welcome you on our shores, and then assure you that our sympathies and hearts are one, though separated by the ocean and a different faith. With high esteem, your friend,

JOHN TAPPAN.

The Very Rev. Theobald Mathew."

Father Mathew accordingly proceeded to Cove, this morning, in company with his brother and nephew, and Mr. J. F. Maguire, to pay his respects to Captain Forbes. Captain Forbes expressed, in the strongest terms, the pleasure he felt in knowing Father Mathew personally—said how impatient the American people were to receive him among them—and concluded by offering him a passage on board the Jamestown; which latter compliment Father Mathew gratefully acknowledged, but declined accepting, as he was precluded from gratifying a long formed wish, in consequence of the state of his own country, and the necessity there was for the exertions of every one who could in any way assist her.

On the 15th of April, a dinner was given to Capt. Forbes and his officers, by citizens of Cove and Great Island, of all parties. About seventy gentlemen were present Dr. Maurice Power, M. P., presided. He prefaced a toast complimentary to Capt. Forbes, with a most warm hearted and enthusiastic address. Capt. F. replied in an appropriate speech giving an account of the origin of his mission and the parties concerned in it. Other speeches were made: and the occasion seems to have been one of great interest and pleasure. But we have no room for details.

The Jamestown was to leave Cork, wind and weather permitting, on 24th ult.

Many will read the following paragraph with regret. If New Orleans is to lose the services of Mr. Clapp, is not this a fitting time to find some able man with a devoted spirit, to establish in that city a Unitarian Society?

THE REV. THEODORE CLAPP. This distinguished divine will deliver his farewell sermon this morning. He is about to go forth in search of health, and may not be here again for many years—perhaps forever. His constitution has become impaired by long continuance in the discharge of his clerical duties, and by the advice of his physicians and through the earnest entreaties of his friends, he will make a voyage to Europe, where, we trust, he will recruit his strength and renew his lease of life. No divine has been more constant in his vocation. In all times and seasons, in spring time and summer, in autumn and winter he has been here, a laborer in the vineyard. More especially has he fulfilled his mission when "the pestilence that walketh in darkness, the destruction that wasteth at noon-day" brooded over our city. He has taken no relaxation from the exactions of his divine office nor sought safety by fleeing a people smitten with epidemics. In this long service he has worn away a constitution of iron and exhausted the strength of a robust frame. The prayers of his congregation will accompany him in his journeyings. His absence will be mourned with sincere sorrow; and should he be permitted to return to them, his congregation will rejoice and render thanks as for gifts of exceeding mercy. [N. O. Pic.

TO THE CLERGY OF THE UNITARIAN DENOMINATION.

BRETHREN.—The period of our Anniversaries being near at hand, the Committee who were charged with the arrangements for the present year take this opportunity in the name of the Laymen of Boston most cordially and affectionately to invite you with your ladies to be present at the Annual Collation to be served in the hall over the Maine Rail Road Depot, Haymarket Square, on Tuesday, May 25th, 1847, at 1 o'clock, P. M.

It is hoped that every clergyman who sympathises with us, from all parts of our land, and all who may be in the country from abroad, will unite with us on the return of this pleasant occasion, affording to the Laymen of the city, the privilege of meeting our friends from every section in social intercourse and friendship.

Clergyman's tickets may be obtained at the store of Crosby & Nichols, No. 111 Washington street.

We would tender the hospitality of our homes and firesides to all who will favor us with a visit during Anniversary week. The Secretary, to whom all communications on this subject may be addressed, will provide every one who desires it with a hearty welcome in the families of our brethren in the city. In bonds of Christian fellowship. For the Committee.

W. D. COOLIDGE, Secretary.
No. 32 Pearl Street.

THE COLLATION.

The Committee who are charged with the arrangements for the approaching Festival, would give notice, that an equal distribution of the tickets has been made to each Society, and may be obtained of the gentlemen named below.

It is desirable that an early application be made so that no disappointment or delays may occur in the necessary arrangements.

Rev. Mr. Lothrop's Society of Mt. Ebn'r. Dale.
Rev. Mr. Coolidge's Society of Mr. Calvin W. Clark.
Rev. Mr. Huntington's Society of Mr. Joseph Eustes.
Rev. Mr. Gray's Society of Mr. David Paige.
Rev. Mr. Peabody's Society of Mr. Wm. Thomas.
Rev. Mr. Barrett's Society of Mr. Lewis G. Pray.
Rev. Mr. Frothingham's Society of Mr. J. T. Hayward.
Rev. Mr. Waterston's Society of Mr. S. H. Barnes.
Rev. Mr. Thomas' and Lippett's Society of Mr. Francis Aiger.
Rev. Mr. Gannett's Society of Mr. Samuel E. Guild.
Rev. Mr. Robbins' Society of Mr. F. W. Lincoln, Jr.
Rev. Mr. Young's Society of Mr J. G. Wetherell.
Rev. Mr. Clark's Society of Mr. B. H. Greene.
Rev. Mr. Parkman's Society of Mr. Charles Arnold.
Rev. Mr. Fosdick's Society of Mr. G. F. Williams.
Rev. Mr. Fox's Society of Mr. C. G. Loring, Jr.
Rev. Mr. Livermore's Society East Boston, W. W. Alcott. Or of the Secretary, Mr. Coolidge, 32 Pearl Street.

☞ AMERICAN UNITARIAN ASSOCIATION. Celebration of the 22d Anniversary, on Tuesday evening, 28th inst.

The business meeting, at which the Act of Incorporation will be presented for acceptance, the Officers chosen, &c. will be in Rev Mr Waterston's Vestry, at 9 o'clock, and the public meeting will be in Rev Dr Gannett's Church, at 7½ o'clock, P. M. tm my15

☞ WORCESTER ASSOCIATION. The next meeting will be held in connection with the Worcester West Association, at the house of Rev Mr Greene in Brookfield, on MONDAY, the 17th inst, at 12 o'clock, M. The cars leave Worcester at 10 A. M.

my15 H. WITHINGTON, Scribe.

☞ BOSTON PORT SOCIETY. The 18th Anniversary of the Boston Port Society will be celebrated at Rev Dr Channing's, on Monday evening, May 24th, when the Annual Report of the Board of Managers will be presented, and Addresses will be made by several gentlemen interested in the cause of Seamen.

my15 J. A. ANDREW, Sec'y.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Chapel of the Church of the Savior, at 7½ o'clock.

Question—How far is it the duty of Sabbath School Teachers to urge upon their pupils the importance of becoming members of the true Christian Church?

my15 T. GAFFIELD, Sec'y.

☞ The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Thirty Dollars from the West Parish Sewing Society. my15

☞ BIBLE SOCIETY OF MIDDLESEX CO. The Annual Meeting of this Socieiy will be held in the Unitarian Meeting House in Concord, on Wednesday, the second day of June next, at 10 o'clock, A. M.

AMOS BLANCHARD, Sec'y.

Lowell, May 15, 1847. tm

☞ SUNDAY SCHOOL SOCIETY. The annual public meeting of the Sunday School Society will take place on Wednesday Evening, May 26, at Rev. Dr. Gannett's Church in Federal street. Services to commence at 7 o'clock. There will be a report and addresses. The singing will be by a selected choir.

Clergymen, Parents, Sunday School Teachers, and all interested, are invited to attend.

N. B. The following questions will be presented to the meeting for general discussion; and each speaker is respectfully urged not to occupy more than 15 minutes.

Question 1st. Must the primary truths of Christianity be implanted in the young mind by instruction, before we can reach the affections and move the soul to the highest action?

2. How can the Scriptural idea of Christ be most clearly imparted to the pupil's mind?

3. How far should oral and textual instruction be separated? And what is the value of text-books and story-books in Sunday School instruction?

4. Do general lessons, or addresses, by the Superintendant or by a stranger promote the highest advancement of a Sunday School?

5. What, on the part of teachers and pupils, should be the home preparation for the Sunday School?

6. Are there not peculiarities in the present religious state of the community, which call for extraordinary efforts on the part of Sunday School Teachers?

STEPHEN C. PHILLIPS, Pres't.
CHARLES BROOKS, Cor. Sec. tam my15

☞ MASS. CONGREGATIONAL CHARITABLE SOCIETY FOR THE RELIEF OF WIDOWS AND FEMALE CHILDREN OF DECEASED MINISTERS. The Committee of the Society, require that all who make application for aid from the Society for the first time the present year, will do it on or before the 17th inst., stating the age of the applicant, the number, age, and sex of her children dependent on her for support, (if she be a widow;) the amount of her property and income; her ability to help herself; who is legally bound to assist her, and the aid she receives; how she is now supported; and any other facts that may assist the Committee in forming a just opinion of her case.

It is only the widows and single female children of ministers who have died in the ministry in Massachusetts, and who were originally settled for a term not less than five years, that can receive aid from the Society.

CHARLES LOWELL,
Chairman of the Committee of M. C. C. S.
Boston, May 3d, 1847. my8

NOTICE. The Middlesex Sunday School Society will hold its next Semi-annual Meeting, at the Rev Mr Thurston's Church in Billerica, on Wednesday, the 19th of May. The Meeting will be opened at nine o'clock, A. M. The exercises of the day will consist of a Report from the Committee on Manuals, a Sermon, and Discussions. Teachers, and friends of Sunday Schools generally, are invited to attend.

JASON WHITMAN, Sec'y.
my8

☞ NOTICE TO AUXILIARY ASSOCIATIONS. Auxiliary Associations are requested to make their annual payments to the Treasurer of the Parent Association, HENRY P. FAIRBANKS, Esq., No. 56 Pearl street, on or before the 20th of May.

CHARLES BRIGGS, Gen. Sec. A. U. A.
my1

MARRIAGES.

In this city, 8th inst, at King's Chapel, by the Rev E. Peabody, H. J. Bigelow, MD, to Susan, daughter of Wm Sturgis.

By Rev Mr Gray, Mr Jonas Elias to Miss Louis Lawson, all of Boston.

6th inst, Benj L. Merrill to Miss Mary, daughter of Frederick Lane.

By Rev Mr Gray, Mr John W. B. Smith to Miss Harriet H. Burr.

By Rev Mr Streeter, James S. Moore to Elizabeth A. Peabody.

In Cambridgeport, 9th inst, Edwin T. Leathe to Mary A. Royal.

In Malden, 9th inst, Mr Reuben C. Shaw, of South Boston, to Miss Rebecca P. Smith, eldest daughter of Capt Samuel Smith, of M.

In Plymouth, by Rev Dr Kendall, Mr Pelham Whiting to Miss Sophia B. Straffin; by the same, Mr Asa Green to Miss Abby T. Clark.

In Rochester, NH, Mr Antonia Losky, of Boston, to Elisa Jane Milton, of R.

In Rossville, Staten Island, NY, 6th inst, Mr C. J. Underwood, of this city, to Miss C. S. Luyster, daughter of A. R. Luyster, Esq, of R.

DEATHS.

In this city, 13th inst, Levi Bliss, 67.
8th inst, Grindall Reynolds, Esq, 91.
2d inst, Ann, wife of Charles Smith, Jr, 36.
4th inst, Catherine Burke, 74.
12th inst, Clarissa D, wife of Ebenezer Morse.
8th inst, Mr Benj Franklin Fishley, formerly of Portsmouth, NH, 25.
10th inst, Mr Joseph Swett, of the firm of Briggs & Swett, 53.
In Roxbury, Aaron Sanger, 72.
In Chelsea, 4th inst, Mrs Anna, wife of Wm Pottle, formerly of Minot, Me, 80.
In Somerville, 9th inst, Mary Ellen, wife of Mr Elijah Drury, 22 yrs.
In Charlestown, on Saturday morning, May 8, Mrs Salome, wife of Mr Jesse Harwood, 35. [Maine and New Hampshire papers please copy.
In Templeton, 4th inst, widow Sally Cobleigh, aged 71 yrs.
In Rutland, 27th ult, Charles G. Safford, MD, aged 42.
In Northampton, 26th ult, Mrs Elizabeth, relict of Mr Eliphalet Phelps, 84.
In Hudson, NY, Wm Ashley, formerly of Massachusetts, and father of Hon C. Ashley, US Senator from Arkansas, aged 84.
In Troy, NY, 9th inst, Hon Stephen Warren, President of the Bank of Troy, a native of Norwalk, Ct.
In New York, Mary Inez, only daughter of Horace and Mary Y. C. Greeley, 6 mos 7 days.
9th inst, at the residence of his son, (Ethan Ray Clarke, Esq) near Oxford Village, Chenango co, NY, Ray Clarke, Esq, 65, formerly of East Greenwich, RI, and a graduate at Harvard University in the Class of 1803.

To Congregations, Bible Classes, &c.

TEN Copies of the Third English (enlarged) Edition of the

SCRIPTURE PROOFS

—AND—

SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM,

may be had for $12 by addressing the Author, JOHN WILSON, care of Messrs. S. N. Dickinson & Co., 52 Washington st, Boston. Five copies, $6,50; single copy, $1,50. 4tis my15

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, IN PLYMOUTH. The Summer Term of the subscriber's School will commence Monday, May 31st. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his school to the consideration of parents who are in quest of a place of education for their daughters.

Particular information and references may be obtained by addressing the subscriber. H. F. EDES.

Plymouth, May 15th, 1847. 4tis

TRACTS FOR THE NEW TIMES, No. 1.—Contents—Swedenborg's Idea of the Church: Modern Notion of the Church: End of the Nominal Church: State of the Church: True Nature of the Church: Our own National Condition: Piety and Charity: The Church a Man: Swedenborg no Swedenborgian: The New Times: The Coming Church: The Question at Issue: The True Church on Earth.

For sale by OTIS CLAPP, 12 School street. my15

GREENWOOD'S HYMNS, 2D HAND COPIES.—One hundred copies, in good order, just received and will be sold VERY LOW, by CROSBY & NICHOLS, 111 Washington st. is3tos3t my15

BROOKLINE JUBILEE. PRICE 25 CENTS. A Discourse delivered in Brookline at the request of its inhabitants, on March 15, 1847, the day which completed half a century from his ordination, by John Pierce, D. D., Minister of the First Congregational Church and Society in said town.

Published by JAMES MUNROE & CO., 134 Washington, opposite School st. my15

QUEENS OF FRANCE. Memoirs of the Queens of France, by Mrs Forbes Bush, dedicated by express permission to the Queen of the French, and containing a Memoir of her Majesty. From the second London edition, 2 vols, 12mo; price $2.

Received and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. my15

NO. 157 LITTELL'S LIVING AGE.—Price 12½ Cents.

1. Life and Services of Admiral Brenton.
2. Removal of Ireland to America.
3. Hood's Poems of Wit and Humor.
4. Lives of Lord Lovat and Duncan Forbes.
5. Evacuation of Vera Cruz: a Mexican Saint: Mexican Women.
6. Irish Gratitude to America—O'Connell.
7. Literary Canonization.
8. Buena Vista, &c. &c.

Published once a week, at Six Dollars a year, by E. LITTELL & CO., 165 Tremont street. my15

3000 Volumes Sunday School Books.

JAMES MUNROE & CO., No 134 Washington street, have for sale a large assortment of Books, suitable for Juvenile and Sunday School Libraries, amongst which are the following:

Library of Entertaining and Useful Reading, 13 vols: Library of Instructive Amusement, 6 vols: Rollo Books, 14 vols: The Lucy books, 6 vols: The Jonas Books, 4 vols: The Marco Paul's Books, 6 vols: Berquin's Children's Friend, 2 vols: The Juvenile Works of Miss Edgeworth, 7 vols: The Swiss Family Robinson: Lessons without Books, 2 vols: Flowers for Children, by L. Maria Child, 3 vols: Poetry without Fiction; Tales of Illustrious Children; Tales of the Saxons: Book of Good Examples: The Temptation: Life of West: The Prize: Early Impressions: Mary Howitt's Tales for Children, 14 vols: Chances and Changes: Never Too Late: The Robins: The Crofton Boys: Peasant and Prince: The Goldmaker's Village: Turns of Fortune, &c: The Private Purse, &c: Innocent Poetry: Biographies for Youth; Evenings in Boston: James Somers: Orphans of Normandy: Lights of Education: I'll be a Lady: I'll be a Gentleman: When are We Happiest: Anything for Sport, etc, by Mrs Tuthill: Lost Wheelbarrow: The Olneys: Willie Rogers: Tamed and Untamed, by Miss Abbott, 4 vols: Stories for Sunday Afternoons: Sisters of the Harem: Home, by Miss Sedgwick: Life of Howard: Lives of the Apostles: Russel and Sydney: Facts to correct Fancies: Scripture Natural History: Visit to the Sea: Claudine: Son of a Genius: Moderation: Integrity: Self Denial and Reflection, by Mrs Holland: Classic Tales, by Miss Robins: Days of Childhood: Confessions of an Early Martyr: My Early Days: Scenes from the Life of Christ: Words in a Sunday School: Affection's Gift: Examples of Piety: Juvenile Plutarch: Retrospection: Reciprocal Duties: Rainsford Villa: Settlers in Canada, 2 vols: The Young Student: Mrs Murray and her Children: Rural and Domestic Tales, by Hannah More: My Friend's Family: Warning and Example: Value of Time: Clever Stories, by Mrs Sherwood: The World before you, by Mrs Lee: Elinor Fulton: Life of Bishop Heber: The Children who loved Instruction: Congo in Search of his Master: Midsummer Tale: Little Henry: The Talisman: Harry the Peasant: Profession not Principle: Stories of the Spanish Conquest: Ostentation and Liberality: Parley's Magazine, 13 vols: Five Years of Youth, by Miss Martineau: David Ellington, Jr, by Henry Ware: Blossoms of Morality: Lives of Smith and Hernan Cortez: Ocean Work: Sandford and Merton: Looking Glass for the Mind—and many others not enumerated.

District School and Sunday School Libraries furnished at the lowest prices. is3w my15

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
————Chapel, Taunton, Mass.
————, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
————, Pomfret, Vt.
————, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Chapel of the Divinity School, Cambridge
Rev Mr Fosdick's, Boston.
Rev. W. Gilbert, Harvard, Mass.
Mount Pleasant Congregational Church, Roxbury
Rev Mr Lord's, Milwaukie, Wisconsin.
————, Ware, Mass.
Rev A. B. Muzzey's, Cambridge, Mass.
Rev B. Frost's, Concord, Mass.
Rev Mr Bates, of Stow, Mass.
Rev Alonzo Hill, Worcester, Mass.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, publishers,
my15 1is ostf 111 Washington st

INDIAN MEAL BOOK—Containing receipts on Heating Ovens and Baking, excellent home made Yeast, Boston Rye and Indian Bread, Pumpkin Mush, Rye Mush and Hoe Cake, Plain Johnny Cakes, boiled Indian Dumplings, Indian Muffins, Plain Indian Batter Cakes, Indian Slap-Jacks, Corn Meal Breakfast Cakes, Indian Crumpets, Indian Rice Cakes, Excellent Buckwheat Cakes, nice Rye Batter Cakes, Indian Light Biscuit, Indian Fritters, Indian Puffs, Indian Cup Cakes, Indian Loaf Cake, Nantucket Pudding, Corn Porridge, Baked Corn Meal Pudding, Green Corn Dumplings, Winter Succatash, &c. &c.: 12mo, price 25 cents.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. my15

THE WORDS OF CHRIST—From the New Testament, Divisions—The Messiah, The Teacher, The Comforter, The Sufferer, The Betrayed, The Crucified, The Risen, The Redeemer, 16mo, 150 pages.

Just published by CROSBY & NICHOLS, 111 Washington street. is3tos3t my15

DRUGS, &c.

COUNTRY MERCHANTS AND OTHERS will find an universal assortment of

DRUGS, MEDICINES, CHEMICALS, PERFUMERY, &c.,

AT THE OLD STAND,

"THE GOOD SAMARITAN,"

where the subscribers will be happy to serve their customers for cash or credit, at reasonable prices. Among this stock are the following, viz:

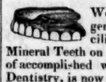
5 crates Gallipots, various.
500 cases Druggist's Bottles and Phials.
6 hhds. do Mortars and Funnels, Wedgwood's.
5 gro. Sands' Sarsaparilla.
20 " Townsend's do.
2 " Swaim's Panacea.
20,000 Foreign Leeches.
2,000 lbs Cream Tartar.
20 bbls Flor. Sulphur.
12 " Rottenstone.
3 cases Fine Sponge.
5 bales coarse do.
2 " Cassia Buds.
3 bbls American Saffron.
3 cases Gum Shellac.
100 doz. Syringes, various.
6 kegs Bals. Capivi.
2,000 lbs Carb. Ammonia.
Eng.
1000 lbs Shaker's Herbs.
es Magnesia, Carb.
200 lbs do Calc.
500 lbs Precip. Chalk.
2,000 lbs Prep. do
6 cases Cardamom Seeds.
10 " Gum Arabic.
2,000 lbs Iceland Moss.
2 casks Bay Water, true.
2 " Olive Oil.
1000 lbs Slippery Elm Bark.
2 cases Flake Manna.
20 gro. Warren's Tooth Powder.
1 case Druggist's Seives.
10 bxs Ref'd Borax.
25 doz Lemon Syrup.
1000 lbs Pulv. Tartaric Acid.
1000 " Sal. Rochelle.
10 bales Senna Leaves.

BREWERS, STEVENS & CUSHING,
NOS. 90 & 92 WASHINGTON ST.
my1 ep6wis

PRICES REDUCED.

GRANITE BLOCK, 14 & 15 HOWARD STREET.

DR. B. T. PRESCOTT



Would inform his friends and the public generally, that having increased his facilities for manufacturing and inserting Mineral Teeth on gold plates, and secured the services of accomplished workmen in the several branches of Dentistry, is now enabled to afford whole or parts of sets, done in the very best manner, on fine gold, at a much lower rate than formerly.

Particular attention paid to cleansing and filling Teeth with gold, there

POETRY.

[For the Register.]

A WORD.

The silent history of a word,
Borne on Time's stream along,
Has never yet been sung or heard;
It asks the voice of song.

'Twas born from the deep soul of man
Smit by affliction's rod,
And through the world its course began,
A messenger of God.

It wandered o'er the unyielding earth,
By war and famine worn,
A stranger seen of unknown birth;
Though night, a child of morn.

'Twas welcomed in the lowly cot,
'Twas heard in kingly hall,
And men their strife and woes forgot
In listening to its call.

It told of peace that would not fail,
Of love that could not die;
'Twas felt beneath the warrior's mail,
It dried the mourner's eye.

I looked along the path it took,
As told by legends old,
Repeated oft from book to book,
It shone as shining gold;

A furrow through Time's barren soil,
Ploughed deep, and sown with care;
But none to heed the Sower's toil,
Or in the Harvest share.

J. V.

TO FANNY ANN.

BY EBENEZER ELLIOTT.

As the flower bloweth,
As the stream floweth,
Daughter of beauty,
Do thou thy duty!
What, though thy morrow
May darken with sorrow?
E'en as Light hasteth,
Darkness, too wasteth;
Morn, then, discloses
Raindrops on roses!
Daughter of beauty,
What, then, is duty?
Time says, "Death knoweth!"
Death says, "Time showeth!"

MISCELLANEOUS.

HELEN WALKER.

It is to be regretted that no fuller account has been preserved of the act of high-minded, persevering courage by which Helen Walker, a simple Scotch maiden, saved her sister from a shameful and unmerited death; voluntarily encountering untold difficulties rather than speak the one word of untruth, by which she might so easily have gained the same end.

An outline, all that could then be learnt of her adventures, came many years after to the knowledge of a lady, who had the penetration at once to perceive how well fitted was such a history for the powers of the greatest novelist of this or any age. She wrote to the author of Waverley, at first anonymously, recounting the story, and the circumstance through which she had learnt it. Subsequently her name was made known to him as Mrs. Goldie, of Craigmuro, near Dumfries.* He entered as warmly as she expected into the beauty and the merits of her history; and not long after, the world was at once benefited and delighted by perhaps the most interesting of his romances, "The Heart of Mid Lothian," of which this incident forms the groundwork. Helen Walker herself suggested the beautiful character of Jeanie Deans.

Subsequent inquiries have added little that can be depended on to the original account; but we have gratefully to acknowledge the kind and willing exertions of a lady, whose near connexion with Mrs. Goldie best qualifies her for the task, to furnish us with any fresh circumstances which time might have brought to light, correcting, at the same, the misstatements which others have fallen into from the wish to amplify and enlarge on insufficient data.

Helen Walker was the daughter of a small farmer of Dalwhairn, in the parish of Irongray, in the county of Dumfries, where, after the death of her father, she continued to reside, supporting her widowed mother by her own unremitting labor and privations. On the death of her remaining parent she was left with the charge of her sister Isabella, much younger than herself, and whom she educated and maintained by her own exertions. Attached to her by so many ties, it is not easy to conceive her feelings when she found this sister must be tried by the laws of her country for child-murder, and that she herself was called upon to give evidence against her. In this moment of shame and anguish she was told by the counsel for the prisoner, that, if she could declare that her sister had made any preparations, however slight, or had given her any intimation on the subject, such a statement would save her sister's life, as she was the principal witness against her. Helen's answer was: "It is impossible for me to swear to a falsehood, whatever may be the consequence; I will give my oath according to my conscience."

The trial came on, and Isabella Walker was found guilty and condemned. In removing her from the bar she was heard to say to her sister: "O Nelly, ye have been the cause of my death;" when Helen replied—"Ye ken I bute speak the truth." In Scotland six weeks must elapse between the sentence and the execution; and of this precious interval Helen knew how to avail herself. Whether her scheme had been long and carefully considered, or was the inspiration of a bold and vigorous mind in the moment of its greatest anguish at her sister's reproach, we cannot tell; but the very day of the condemnation she found strength for exertion and for thought. Her first step was to get a petition drawn up, stating the peculiar circumstances of her sister's case; she then borrowed a sum of money necessary for her expenses; and that same night set out on her journey, barefooted and alone, and in due time reached London in safety, having performed the whole distance from Dumfries on foot. Arrived in London, she made her way at once to John, Duke of Argyle. Without introduction or recommendation of any kind, wrapped in her tartan plaid, and carrying her petition in her hand, she succeeded in gaining an audience, and presented herself before him. She was heard afterwards to say, that, by the Almighty's strength, she had been enabled to meet the duke at a most critical moment, which, if lost, would have taken away the only chance for her sister's life. There must have been a most convincing air of truth and sincerity about her, for the duke interested himself at once in her cause, and immediately procured the pardon she petitioned for, with which Helen returned to Dumfries on foot just in time to save her sister's life.

Isabella, or Tibby Walker, thus saved from the fate which impended over her, was eventually married by Waugh, the man who had wronged her, and lived happily for great part of a century, in or near Whitehaven, uniformly acknowledging the extraordinary affection to which she owed her preservation. It may have been previous to her marriage that the following incident happened:—A gentleman who chanced to be travelling in the north of England, on coming to a small inn, was shown into the parlor by a female servant, who, after cautiously shutting the door, said—"Sir, I am Nelly Walker's sister;" thus showing her hope that the fame of her sister's heroism had reached further than her own celebrity of a far different nature; or, perhaps, removed as she was from the home and the scenes of her youth, the sight of a face once familiar to her may have impelled her to seek the consolation of naming her sister to one probably acquainted with the circumstances of her history, and of that sister's share in them.

The manner in which Sir Walter Scott became acquainted with Helen Walker's history has been already alluded to. In the notes to the Abbotsford edition of his novels he acknowledges his obligation on this point to Mrs. Goldie, "an amiable and ingenious lady, whose wit and power of remarking and judging character still survive in the memory of her friends." Her communication to him was in these words:—

"I had taken for summer lodgings a cottage near the old abbey of Lincluden. It had formerly been inhabited by a lady who had pleasure in embellishing cottages, which she found, perhaps, homely and poor enough; mine possessed many marks of taste and elegance, unusual in this species of habitation in Scotland, where a cottage is literally what its name declares. From my cottage door I had a partial view of the old abbey before mentioned; some of the highest arches were seen over and some through the trees scattered along a lane which led down to the ruin, and the strange fantastic shapes of almost all those old ashes accorded wonderfully well with the building they at once shaded and ornamented. The abbey itself, from my door, was almost on a level with the cottage; but on coming to the end of the lane it was discovered to be situated on a perpendicular bank, at the foot of which ran the clear waters of the Cluden, when they hasten to join the sweeping Nith,

"Whose distant roaring swells and fa's."

As my kitchen and parlor were not very far distant, I one day went in to purchase some chickens from a person I heard offering them for sale. It was a little, rather stout-looking woman, who seemed to be between seventy and eighty years of age; she was almost covered with a tartan plaid, and her cap had over it a black silk hood tied under the chin, a piece of dress still much in use among elderly women of that rank of life in Scotland; her eyes were dark, and remarkably lively and intelligent. I entered into conversation with her, and began by asking how she maintained herself, &c. She said that in winter she footed stockings; that is, knit feet to country people's stockings, which bears about the same relation to stocking-knitting that cobbling does to shoe-making, and is, of course, both less profitable and less dignified; she likewise taught a few children to read; and in summer she "whiles reared a wheen chickens."

"I said I could venture to guess from her face she had never married. She laughed heartily at this, and said: "I maun hae the queerest face that ever was seen, that ye could guess that. Now do tell me, madam, how ye came to think sae!" I told her it was from her cheerful, disengaged countenance. She said: "Mem, have ye na far mair reason to be happy than me, wi' a gude husband, and a fine family o' bairns, and plenty o' everything? For me, I am the puirest of a' puir bodies, and can hardly contrive to keep myself alive in a' the wee bit o' ways I hae tell 't ye." After some more conversation, during which I was more and more pleased with the old woman's sensible conversation, and the *naivete* of her remarks, she rose to go away, when I asked her name. Her countenance suddenly clouded, and she said gravely, rather coloring, my name is Helen Walker; and your husband kens weel about me."

"In the evening I related how much I had been pleased, and inquired what was extraordinary in the history of the poor woman. Mr. ——— said, "There were perhaps few more remarkable people than Helen Walker;" and he gave the history which has already been related here."

The writer continues. "I was so strongly interested by this narrative, that I determined immediately to prosecute my acquaintance with Helen Walker, but, as I was to leave the country next day, I was obliged to defer it until my return in spring, when the first walk I took was to Helen Walker's cottage. She had died a short time before. My regret was extreme, and I endeavored to obtain some account of Helen from an old woman who inhabited the other end of her cottage. I inquired if Helen ever spoke of her past history, her journey to London, &c. "Na," the old woman said, "Helen was a wiley body, and whene'r any o' the neebors asked any anything about it, she aye turned the conversation." In short, every answer I received only tended to increase my regret, and raise my opinion of Helen Walker, who could unite so much prudence with so much heroic virtue."

This account was enclosed in the following letter to the author of Waverley, without date or signature:—

"Sir—The occurrence just related happened to me twenty-six years ago. Helen Walker lies buried in the churchyard of Irongray, about six miles from Dumfries. I once proposed that a small monument should have been erected to commemorate so remarkable a character; but now I leave it to you to perpetuate her memory in a more durable manner."

Mrs. Goldie endeavored to collect further particulars of Helen Walker, particularly concerning her journey to London; but this she found impossible, as the natural dignity of her character, and a high sense of family respectability, had made her so indissolubly connect her sister's disgrace with her own exertions, that none of her neighbors durst ever question her upon the subject. One old woman, a distant relation of Helen's, and who was living in 1820, says she worked in harvest with her, but that she never ventured to ask her about her sister's trial, or her journey to London. "Helen," she said, "was a lofty body, and used a high style o' language." The same old woman says, "that every year Helen received a cheese from her sister, who lived at Whitehaven, and that she always sent a liberal portion of it to herself or to her father's family." The old person here spoken of must have been a mere child to our heroine, who died in the year 1791, at the age of eighty-one or eighty-two; and this difference of age may well account for any reserve in speaking on such a subject, making it appear natural and proper, and not the result of any undue "loftiness" of character. All recollections of her are connected with her constant and devout reading of the Bible. A small table, with a large open Bible, invariably occupied one corner of her room, and she was constantly observed stealing a glance, reading a text or a chapter, as her avocations permitted her time; and it was her habit, when it thundered, to take her work and her Bible to the front of the cottage, alleging that the Almighty could smite in the city as well as the field.

An extract from a recent letter says, on the subject of our heroine—"I think I neglected to specify to you that Helen Walker lived in one of those cottages at the Chedar Mills which you and your sisters so much admired; and the Mr. Walker who, as he said himself, "laid her head in the grave," lived in that larger two-storied house standing high on the opposite bank. He is since dead, or I might have got the particulars from him that we wanted: he was a respectable farmer."

The memorial which Mrs. Goldie wished to be raised over her grave has since been erected at the expense of Sir Walter Scott. The inscription is as follows:—

This stone was erected
by the Author of Waverley
to the memory of
HELEN WALKER
who died in the year of God MDCCXCI.
This humble individual
practised in real life
the virtues
with which fiction has invested
the imaginary character of
JEANIE DEANS:
refusing the slightest departure
from veracity,
even to save the life of her sister,
she nevertheless showed her
kindness and fortitude
in rescuing her
from the severity of the law,
at the expense of personal exertions
which the time rendered as difficult
as the motive was laudable.
Respect the grave of poverty,
when combined with the love of truth
and dear affection.

Jeanie Deans is recompensed by her biographer for the trials through which he leads her, with a full measure of earthly comfort; for few novelists dare venture to make virtue its own reward; yet the following reflection shows him to have felt how little the ordinary course of Providence is in accordance with man's natural wishes, and his expectations of a splendid temporal reward of goodness:—"That a character so distinguished for her undaunted love of virtue lived and died in poverty, if not want, serves only to show us how insignificant in the sight of heaven are our principal objects of ambition upon earth."

[Sharpe's Magazine.

* Wife of Thomas Goldie, Esq., Commissary of Dumfries.

A REAL CONVERSATION.

"Sir," said a poor ragged, and rough looking man, upon whose countenance traces of sorrow and extreme suffering were visible, to an individual whose sleek and seemly ensemble betokened plenty and happiness; "sir, I am famishing.—Will you give me the means of procuring food and a night's lodging?"

"Go along, my man, I have nothing for you. You can go the alms-house, I suppose. I'll give you a line to the Alderman."

"Sir," said the poor man, "I'd rather not go to the alms-house. I only desire a temporary relief. I expect work in a day or two."

"O! well, scratch along, my man; you are not so badly off as one would imagine."

"I am absolutely starving. I am sure you won't miss a quarter of a dollar."

"Bless my soul, do you think I gather my money from the trees? Go along—don't be pertinacious; now, do take yourself off, there's a brave man."

"You owe me money, sir; I would not remind you of the fact, sir, only that hunger makes me desperate."

"Owe you money?" exclaimed the sleek man, stepping back a pace or two—"You are mad."

"No: seven years ago I worked for you.—You failed."

"O! ah! an old score. O, that's quite another matter. Did it ever strike you that I have taken the benefit of the Act—gone clear through? creditors are no more now! can't touch me!"

"Yet sir, I earned that money by hard labor. You reaped the benefit of that labor, are rich while I am the poor wretch you see. You owe me that money, sir, in spite of all bankruptcies."

"I never do anything illegal. What is legal is honorable. The law says I don't owe you a cent."

"*Honor* says you do; and of the two, honor generally tells more truths than law," said the mendicant, evidently displeased.

"You are getting wearisome. Will you be kind enough to step out of the way?"

"You call yourself a Christian."

"I am a Christian I flatter myself—a deacon."

"You are esteemed a pious, honest, trustworthy gentleman."

"I am as good a one as can be found in the whole religious community."

"Then the dominion of the evil one can boast of purity when compared with such communities, and the society of thieves is cemented by more real honor. Your respectability, honor, piety and justice, are comprised of broadcloths and fine words, and go no farther. Keep your money, I'd starve before I'd touch a copper of it."

Some years ago the above conversation actually took place in Broadway, near the American Museum. A short time ago, the mendicant—now a stove dealer in business—employed his oppressor, reduced to want, as a porter, and after deducting the amount of the dishonorable bill from his wages, when he had earned the amount of the bill, generously presented it to the fallen Pharisee. This is an absolute fact. Every day of life teems with such remarkable transactions and singular reverses. Retributive justice, sooner or later, overtakes the evil-doer, and the ingenuity of man knows not how to avert the merited and never-failing punishment.

[New York Sun.

CURE FOR A PASSIONATE TEMPER.

A merchant in London had a dispute with a quaker, respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding which the quaker earnestly deprecated, using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called aloud from the top of the stairs, "Tell that rascal that I am not at home."—The quaker, looking up towards him, calmly said, "Well, friend, God put thee in a better mind." The merchant struck afterwards with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the quaker was right, and he in the wrong. He requested to see him, and after acknowledging his error, he said—"I have one question to ask you—how were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the quaker, "I will tell thee; I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful; and I found that it was imprudent. I observed that men in a passion always speak aloud; and I thought that if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to suffer my voice to rise above a certain key; and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper." The quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.

THE WHORTLEBERRY PARTY.

Early one morning in the month of August, a number of young lads and girls assembled at the house of one of the company, that they might all go together to a pasture, a few miles distant from the city, where they lived, to pick whortleberries.

A vehicle was soon brought to the door, large enough to allow them all to be seated comfortably. They all got into it in fine spirits, after handing in their baskets of provision, and empty ones that they hoped to fill with berries. One of the lads drove the horses, which started off on a brisk trot towards the scene of anticipated pleasure. In an hour or a little more, they reached the spot in safety. They alighted from the carriage and entered the pasture where berries grew in abundance; and any one who at that moment could have looked at the happy group, would have felt as if they could not fail to pass the day pleasantly; yet we regret to be compelled to say they did not.

One of the girls, whose name was Mary, very soon manifested a disposition to trespass upon the rights of others. While engaged in picking berries, she chanced to see another girl who had selected a bush where they grew thicker than upon the one nearest her.

She said, going towards her, "Charlotte, you ought to let me have that bush."

"Why?" asked her friend.

"Because you can pick faster than I can," said Mary.

"I don't wish to move from this spot just now," said Charlotte, "you might have chosen it before I came here, if you had wanted to."

"I should think you might oblige me just for once," replied she; "but I don't care if you will not," she added; "I never will like you again, so there."

"Do not get angry about it, Mary," said Charlotte with a smile, "for I had rather move than see you look so unpleasant," at the same time leaving the place where she had been gathering berries.

This peaceable girl soon found another bush almost black with berries, with which she was fast filling her little basket, when Martha, a cheerful, kind feeling girl, came near and asked Charlotte what she had done to Mary.

"Not anything," replied she; "why?"

"Because," answered Martha, "she has stood still by that bush where you left her some time, looking very sad."

"I am sorry she does not feel right to-day," said Charlotte; "let us go and try to make her forget her troubles, and feel more cheerful."

They approached her, and in the most friendly accents asked if she had nearly filled her basket.

"No," replied the pouting girl in a sulky tone, "and I don't expect to—all the girls have found more berries than I, and no one cares to help me get any."

"The reason, my dear Mary, that none of us girls have assisted you," answered Charlotte, "is because we all thought you would be happier in helping yourself."

"That is not the reason," said Mary; "it is because you do not love me as well as you do the rest of the girls, who can all pick faster than I—only see," said she, "almost all of them have nearly or quite filled their baskets."

"I will soon help you to fill yours, Mary," said Martha, "after mine is full; so cheer up and look more pleasant, and not be always thinking folks don't love you."

"The girls will all love you, my dear Mary," said Charlotte, "if you will only let them; but you must stop acting as if every one hated you, because that is the surest way to get the ill-will of your acquaintances."

After this conversation took place, Mary seemed rather more cheerful for a while. Charlotte and Martha assisted her to fill her basket, and hoped that no other circumstance would take place by which the feelings of this selfish girl would again be ruffled. In this however they were disappointed; for when the time came to partake of the refreshments, that had been brought by the company, Mary's jealous, evil disposition, again betrayed itself.

A large cloth was spread upon the grass, and the different kinds of food were placed in order upon it, while each one of the party, except Mary, was pleased to see the little luxuries they had brought divided among the circle. The cake brought by this unhappy girl was placed on a plate by itself; one of the company, who was ignorant of its being her's took it up and handed it around to each one: Mary took quite the largest piece there was on the plate; and, at the same time, hung down her head and looked displeased, because the rest had shared it with her.

Some of the party did not mistrust the cause of her displeasure; but some who better understood her selfish character, laid the piece of cake they had taken, back upon the plate. Others said they would eat it even if they did not want it, just to vex her.

Poor Mary, she was really to be pitied—she was sour and unsociable all day, and the hour appointed for their return home found her in no very agreeable mood. As the party seated themselves in the carriage to return to the city, it was difficult for her to find a place that suited her; she complained of being crowded; then that some one stepped upon her dress, another hit her foot; sometimes the horses went too fast, at another time so slow that she said they should be all night getting home—she declared that she had not had a pleasant time at all, and she wished she had stayed at home.

One of the girls remarked, with an arch glance at Mary, that if their party had been only a little smaller they might have enjoyed themselves better. When this was said, several of the girls laughed; others cast upon Mary a look of contempt.

Charlotte and Martha spoke kindly to the selfish girl, they being more considerate than the rest—telling her they hoped if ever she went again she would have a more pleasant time.

When they reached home, Mary was the first to leave the vehicle, as her dwelling was the first house they came to after entering the city. After she had left them, the rest of the party all said that the only unpleasant thing they had met with, during their excursion was Mary's unhappy temper. Charlotte and Martha said they were very sorrow Mary had been so foolish; at the same time they begged their associates never again to do any thing in vex her, saying her ill humor brings with it its own punishment, for poor Mary has not many friends.

]N. E. Puritan.

JUPITER AND THE SHEEP. The Sheep went to Jupiter, complaining that it had to suffer more than all the other animals, and praying him to diminish its misery. The king of heaven appeared to be willing, and said:

"I well perceive, my humble creature, that I have created thee too defenceless. Now choose how I shall best correct this mistake. Shall I arm thy mouth with formidable teeth, and thy feet with sharp claws?"

"Oh, no," said the Sheep, "I wish to have nothing in common with the voracious animals."

"Or," continued Jupiter, "shall I put poison on thy tongue?"

"Alas," was the reply, "is not the poisonous serpent therefore so much despised."

"Well, what shall I do then? I will put horns on thy head and give strength unto thy neck."

"Not that either, kind father—I easily might become as malicious as the goat."

"And yet," said Jove, "thou must have the power to hurt, if thou wishest to prevent others from doing so to thee."

"Must I, indeed!" said the Sheep, "O, then, my good father, let me remain as I am, for to be possessed of the power to do evil, and to know it, might easily arouse the wish to do it, and it is better to suffer than to do wrong."

Jupiter blessed the pious Sheep, and from that hour it ceased to complain.

HARDSHIPS. Pleasures when they are self imposed, are intolerable grievances when they are required by our duty. What sportsman ever complains of fatigue, what card player of sedentariness, what angler of solitude and dullness, what book-worm of confinement, what miser of poverty, what lover of slavery? Aye, but these annoyances may be endured with patience, because they are voluntary. Well, and what prevents us from performing with an equal good will the task enjoined by our station in life, and which all our ill will cannot enable us to avoid? We conquer our fate when we submit to it cheerfully. Vain repinings only serve to aggravate it.

So prone, however, are we to discontent and complaint, that even when men bear their real hardships with tolerable composure, they are apt to invent imaginary ones, to which they cannot submit with any degree of patience.

SLAVE PROPERTY IN KENTUCKY. A Kentuckian publishes a tabular statement in the Frankford Commonwealth, which shows that while from the year 1841 to 1846 inclusive, the number of slaves in that State *increased* 16,729, the valuation of the same *decreased* $7,305,741.

The total number of slaves in the State, in 1841, was 168,853—the total valuation of whom, was $625,309,609. In 1846, the total number was 185,582, and the total valuation $55,003,861. It is interesting to note the periods of chief increase in the number. In the year 1842, the increase was 2,184; in 1843, 5,072; in 1844, 2730; in 1845, 4,905; in 1846, 1,840. In the year 1843, the increase of slaves under 16 years of age was 2,482, while in the year 1846 the same class *decreased* 54. Every County in the State has slaves in it—73 Counties having over 500 each, and 26 Counties under 500 each.

HOME. No marvel that poets have chosen home and the native land, as grateful themes of song. In themselves, the words are full of melody; in their associations they form exquisite music. It is a blessed thing to have a haven of rest where love lights its beacon and keeps its vigils to greet the returning wanderer, weary of a cheerless pilgrimage by flood or field. God help those for whom every country wears a foreign aspect—who avert their steps from the dwelling of their fathers, banished by the clouds of discord, or the rank weeds of desolation.

STATEMENT OF REASON for embracing the Doctrines and Disclosures of Emanuel Swedenborg, by Geo. Bush, 25 cts.
Published by OTIS CLAPP, 12 School st. ap3

GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.
They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.
JENKS, PALMER & CO.,
o24 tf Chambers 131 Washington st.

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.
Terms $3,00 per week, including instruction, board, washing, &c.
Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Lewi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.
CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

WRENTHAM ACADEMY. The Summer Term will commence on Tuesday, the 8th of June, and continue eleven weeks, followed by a vacation of two weeks. This Institution is designed to fit young men for college, and to qualify the student for any department in life he may be called to fill.
The Subscribers will take into their families the coming term, a limited number of young lads or young men, who will receive every attention, which will render their situation agreeable and profitable.
The Academy is pleasantly located in the centre of the town of Wrentham, nearly equidistant between Boston and Providence, to and from either of which places is a daily communication.
The society and location are such as to highly recommend it both to the student and parent.
TERMS—Board and Tuition from $112 to 125 per annum.
REFERENCES—Rev. Elisha Fiske, Wrentham; Rev. Horace James, do; Rev. E. S. Gannett, D. D.; Rev. Martin Moore; Dea. Moses Grant; Rev. Harvey Newcomb, West Needham.
L. ALLEN KINGSBURY,
SETH DEWING, Jr.
my1 is1os5t

WHITMAN'S SERMONS ON THE LORD'S PRAYER. Eleven Discourses on the Lord's Prayer, by Rev. Jason Whitman, of Lexington, Mass; price 50 cents.
Just published and for sale by CROSBY & NICHOLS, 111 Washington street, opposite their old stand.
ap24

BOOKS published by S. G. SIMPKINS, 94 Washington street:
Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.
Brooks's Daily Monitor, or Reflections for each day in the year.
American Harp, a Collection of Church Music, by Charles Zeuner.
The Savior's Life, written for children.
Illustrated Natural History.
Willie Rogers; or Temper Improved; by Miss Abbot.
Tamed and Untamed, with other Stories; by the author of Willie Rogers.
Lost Wheelbarrow, and other Stories; by the author of Willie Rogers, etc. etc.
Little Henry, the Stolen Child; by Rev. Timothy Flint.
Alice Bradford, or Experimental Religion.
Poetry for Home and School, 2d edition, parts 1 and 2 in 1 vol.
Follen's German Grammar.
Follen's German Reader.
Folsom's Livy.
Chapel Hymn Book.
The Worcester Catechism. ap24

ENGLISH WORKS. JAMES MUNROE & CO. have just received Cary's Lexicon to Herodotus; Life of Bishop Bonner; Watts's Psalms and Hymns, pictorial edition; Trollope's Greek Grammar to the New Testament; Niebuhr's History of Rome; Heeren's Historical Researches, 2 vols; Burns's Works; Life of Petrach, 2 vols; Burrow's Elements of Conchology; Harcourt's Doctrines of the Deluge, 2 vols; Mackenzie's Campaign in China; The Paston Letters, 2 vols; The Wassail Bowl; Lathrope's North America, 2 vols; Lathrope's Mexico; Laconics, 3 vols; Moore's Epicurean; Cribber's Apology for his Life; Giles's Terentius Zueriel Cura; Prior's Life of Goldsmith, 2 vols; Mary Howitt's Fable and Verse Book; English Causes Celebres; Fuseli's Life and Lectures, 3 vols; Jameison's Mechanics for Practical Men; Manners and Customs of the Modern Egyptians, 2 vols; Memoir of the King of Sweden; Spitzner and Goettling's Greek Prosody; Harry Mowbray; British Colonial Library; Tour in the Holy Land, 2 vols; Notæ Variorum di Ciceronem, 3 vols; Youth's Hand Book of Entertaining Knowledge; London Pictorially Illustrated, 6 vols in 3. For sale at 134 Washington street, Boston, opposite School street. ap24

HOMŒPATHIC BOOKS AND MEDICINES.—OTIS CLAPP, No. 12 School street (up stairs,) Boston, keeps constantly on hand and for sale, wholesale and retail, an assortment of Homœpathic Books and Medicine Chests, cases and single remedies; among the Books are Jahr's New Manual of Homœpathic Practice, edited with Annotations, by A. G. Hull, M. D. New York, 2 vols; Jahr's Pharmacopia and Posology, 1 vol. Hahneman's Materia Medica, 4 vols; Hahneman's Chronic Disease, 5 vols; Ruoff's Repertory of Homœpathic Medicines, 1 vol; Jeane's Practice of Medicine, do; Hartman's Remedies, 2 vols; Boenninghausen's Essay on Intermittent Fevers; Boenninghausen's Therapeutic Pocket Book; Herring's Domestic Physician; Hempel's do do; Laurie's Domestic Homœpathy, enlarged by A. G. Hull, M. D.; Epp's Domestic Homœpathy. Also for sale, Tinctures, Triterations, Dilutions, Labels, Diet Papers, Sugar of Milk, Globules, Vials, Corks, &c.

NEW PAMPHLETS. The Brookline Jubilee, a Discourse by John Pierce, LL.D., on the fiftieth anniversary of his ordination.
The Account Rendered, a Sermon by Rev J. H. Allen, on leaving his Parish.
True Patriotism, a Sermon by Rev E. H. Chapin.
God and our Country, a Sermon by Rev George Putnam.
The Condition of Labor, an Address to the members of the Labor Reform League.
A Discourse on the Life and Character of Rev Zephaniah Willis, by Rev A. R. Pope.
A Sermon of the Dangerous Claims of Society, by Rev Theodore Parker, etc. etc.
For sale by JAMES MUNROE & CO., No. 134 Washington, opposite School st. my8

THE subscriber will receive into his family several children (boys or girls) to be educated intellectually and morally. Terms and references given on application.
FREDERIC HINCKLEY.
Leicester, Mass., Feb 20, 1847. tf

DENTISTRY.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
NO. 7 WINTER STREET.
ag15 tf

IMMENSE STOCK
—OF—
GENTLEMEN'S
WEARING APPAREL
—AT—
SIMMONS & CO.'S
ONE PRICE
CLOTHING DEPOT!
MADE FROM RECENT IMPORTATIONS,
AND THE BEST STYLE OF AMERICAN MANUFACTURES, CONSISTING OF OVER
50,000 GARMENTS,
A PART OF WHICH ARE

500 Surtouts	$8 to 20	600 Dress Coats	$5 to 18
600 Over Sacks	3 to 18	400 Frock do	5 to 18
200 Siberian and Codington Sacks	6 to 15	5000 pairs Pants	1,50 to 9
300 Blanket Sacks and Surtouts	5 to 10	4000 Vests	50c to $5
400 Pilot do do	2,75 to 16	2000 Shirts	50 to 2 50
2000 Tweed Frocks and Sacks	3 to 8	2000 prs Drawers	37 to 1 50
500 Felting Sacks and Surtouts	5 to 8	2000 Under Shirts	37 to 1 50
200 Satt. Sacks and Frocks	3 to 6	200 fine Cloth Cloaks	7 to 20
		5000 pairs Overalls	per doz 4,50 to 5,25

BOYS' JACKETS, PANTS, VESTS, SACKS AND SURTOUTS,
In large quantities, and of every kind—with an endless variety of
RICH FURNISHING GOODS
—AND—
CHEAP WEARING APPAREL!
ALL OF WHICH WILL BE SOLD BY THE PACKAGE OR AT RETAIL
AT UNUSUALLY LOW PRICES!
As we must clear out our Winter Stock to make room for Spring manufactures, when we intend to have *a better and larger assortment* of
READY MADE CLOTHING!
And at LOWER PRICES than can be found at any establishment in this city.
CLOTHS, CASSIMERES AND VESTINGS,
BY THE PACKAGE OR AT RETAIL.
GARMENTS MADE TO ORDER, in the most fashionable manner—work, style and fit not surpassed.
DEALERS IN CLOTHING will find it for their interest to examine this stock, before making their selections, as we *will* give them BARGAINS.
John Simmons & Company,
53-UP-53
OVER QUINCY MARKET,
j30 *BOSTON.* tf

PIANO FORTES. HALLET, CUMSTON & ALLEN, late HALLET, DAVIS & CO., and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and vending Piano fortes at their OLD STAND, NO. 293 & 339 WASHINGTON ST, where friends and patrons of the *old firm* are invited to call.
RUSSELL HALLET,
WILLIAM CUMSTON.
HENRY ALLEN.

N. B. HENRY ALLEN alone is authorized to use the name of the late firms of Hallet, Davis & Co. and Davis & Allen, in liquidation. As Mr. Davis the retiring and only partner of ours in those concerns, has seen fit to use for his own purposes, the name and style of our said late firm of Hallet, Davis & Co. to do business under, we feel called upon for our own protection to notify our friends and the public that the same Mr. HALLET who was partner with BROWN & HALLET, and whose name has always stood at the head of the concerns since, still remains with us—that we have no interest in the new styled firm of Hallet, Davis & Co.—and ask them to direct their favors, whether relating to *old* or *new* business, to our new firm of HALLET, CUMSTON & ALLEN, *at the old stand*, NO. 293 WASHINGTON ST.
RUSSELL HALLET,
HENRY ALLEN.
os1y ap3

OLD FASHIONED
FAMILY LINENS,
OF A WELL KNOWN CHARACTER.
BENJAMIN & E. JACOBS & CO.,
NO. 35 TREMONT ROW,
HAVE just received a few more cases of 4-4, 7-8 and 9-8
IRISH LINENS!
TOGETHER WITH
LINEN SHEETINGS!
of their importation, direct from one of the best bleachers in Ireland. Their customers, without doubt, are generally acquainted with the style of their goods. Perhaps it is unnecessary to say that they are
TRULY THE FOX LINENS!
as we have for many years imported them direct from the same bleacher that formerly supplied Mr. Fox.—These Linens, without doubt, will be found *equal*, if not *superior*, to any in the market. Also, constantly receiving, all the latest styles of
HOUSEKEEPING ARTICLES,
all of which will be sold at the very lowest prices, either at wholesale or retail, os3w my8

ORGANS
OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice and upon the most LIBERAL terms.
We refer, with others, to the celebrated Organ in Rev. Dr. Beecher's Church, Boston. Professional reference of the FIRST authority.
SIMMONS & McINTIRE,
47 & 49 Causeway street, Boston.
my1 os1y

UPHOLSTERERS
AND MANUFACTURERS OF
Fashionable Furniture,
CROOME & HIXON,
No. 166 WASHINGTON ST.
OFFER for sale, a great variety of Furniture of superior workmanship, and of the latest styles. Also, Curtain Cornices, Bands, Pins and Ornaments, Linen and Transparent Shades, with the most approved fixtures, Hair Mattresses, Beds, &c. &c.
mh20 1is3nos

DEPOSITORY
OF THE
AMERICAN UNITARIAN ASSOCIATION,
AND OFFICE OF
Rev. CHARLES BRIGGS, GEN. SECRETARY,
AT
*CROS